



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

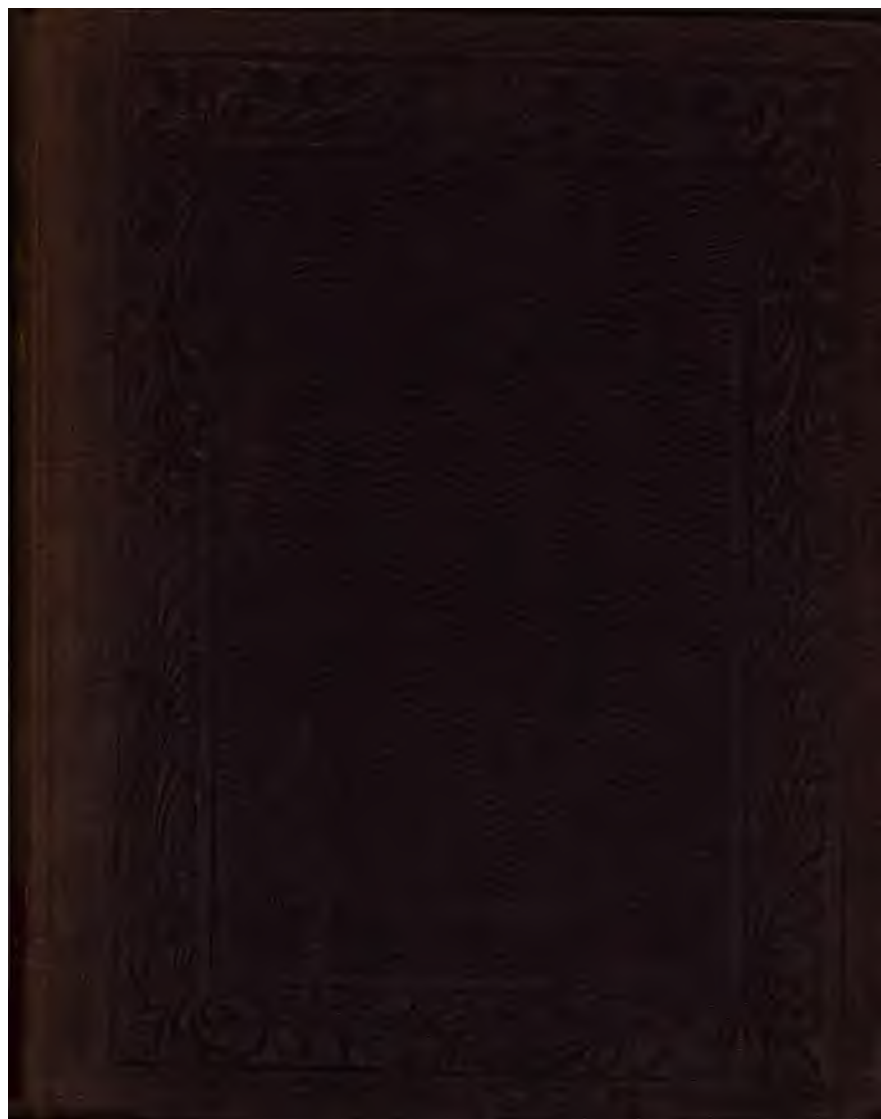
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

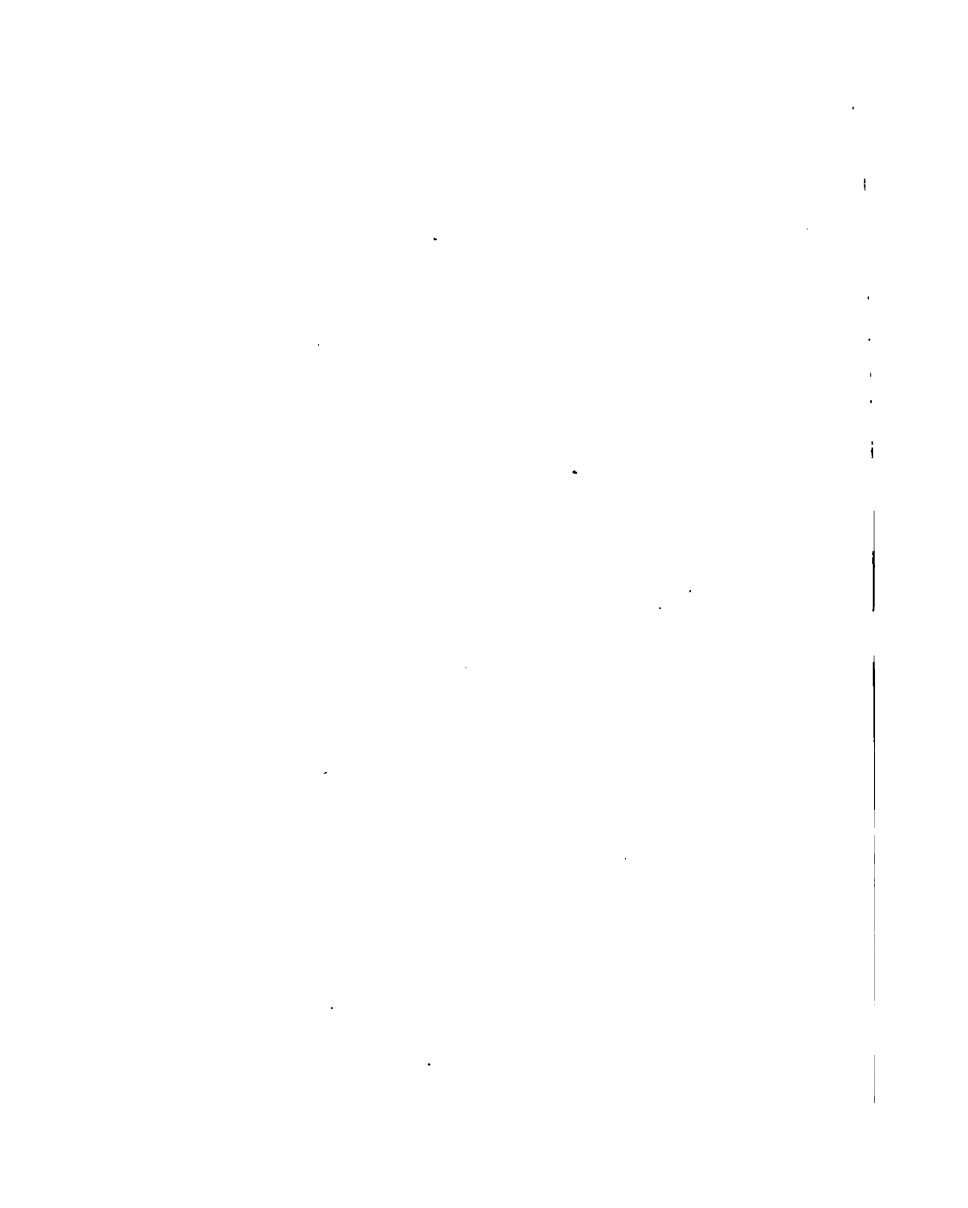
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600074818Y







A PLEA FOR TEETOTALISM,
&c.

A Plea for Teetotalism,
AND
THE MAINE LIQUOR LAW.

BY JAMES HAUGHTON.

LONDON:
WILLIAM TWEEDIE, 337, STRAND.
1855.

232. c. 76.

R. D. WEBB, PRINTER,
GREAT BRUNSWICK-STREET, DUBLIN.



To the Instructors of Youth

THIS LITTLE WORK IS RESPECTFULLY INSCRIBED,
FROM A CONVICTION
THAT THE SUBJECT OF THE FOLLOWING PAGES IS OF
VITAL IMPORTANCE TO THE WELFARE OF
ALL CLASSES OF SOCIETY,
AND THAT IT IS
ESSENTIAL TO MAKE A KNOWLEDGE
OF THE EVILS ARISING FROM THE USE OF
INTOXICATING LIQUORS
A PORTION OF ELEMENTARY EDUCATION.



A Plea for Teetotalism.

CHAPTER I.

"A little learning is a dangerous thing ;
Drink deep, or taste not the Pierian spring ;
There shallow draughts intoxicate the brain,
But drinking largely sobers us again."—*Pope.*

KNOWLEDGE leads to wisdom. It is an invaluable possession ; more to be prized than gold and jewels, or any other outward riches. "A little learning" cannot, therefore, be a "dangerous thing," as all must have a little, before they can have much, of the priceless acquisition. The danger lies in our feeling that, when we have acquired a little learning, we are entitled to judge and act as if we had drunk deeply at the fountain of knowledge.

A great truth is involved in the words of

the poet. Man, in his pride, is too apt to imagine that, when a little learning has raised him a short span above the uneducated multitude, he knows all things. Further advances soon convince him of his error. The most intelligent find that they have scarcely arrived within the porch of the temple. Their knowledge is the source of their humility; for the truly wise are the really humble. But they are not, on that account, deterred from pressing onwards. Every new acquisition enlarges their sphere of vision, and shows them more plainly the boundless fields of knowledge that lie before them, and invite them to yet higher and purer sources of intellectual enjoyment.

When appetite and sensual indulgence rise up to impede our progress in learning, we often yield to their alluring voice; we fancy we are wise; to us, in all such cases, "a little learning is a dangerous thing."

Man's need of larger draughts from the fountain of knowledge can hardly be more strongly illustrated, than by a reference to his

want of wisdom in relation to the use of intoxicating drinks. In this particular, the educated and the ignorant are nearly on a par. In this particular, all proclaim the truth of the poet's declaration, that "a little learning is a dangerous thing." We need the diffusion of more knowledge on this subject. To aid in this good work is our object in writing the following pages. We have not the vanity to suppose that we shall be able to shed much more light abroad in relation to the evils resulting from our drinking customs; but, as we have been long engaged in the promotion of the temperance reformation, a few pages from us may, perhaps, be read by numbers who have never heard of the many very superior works on the subject, which have been given to the world from time to time. We are also not without a hope that our humble production may find some favour among the teachers of our youth, and be thus made instrumental in sowing seeds in good ground, that will, in after years, yield an abundant harvest of happiness.

The abandonment of the use of all kinds of intoxicating drinks is a subject of such vast importance to the present and future welfare of the people, that it should not remain unnoticed in elementary books intended for the education of our youth.

In the present chapter of this little work, therefore, we shall endeavour to give a short and clear account of the nature of alcoholic drinks, such as may tend to guard young persons against the evils caused by their use.

Alcohol is that principle in wines, ardent spirits, cider, beer, ale, and porter, which produces intoxication. It is produced in its pure state by distillation, but it exists in all fermented liquors. It is acknowledged by physicians and chemists to be one of the most dangerous poisons; it is classified as such in all works on toxicology, or the science of poisons. Dr. Paris places it amongst those substances which destroy the functions of the nervous system by means of suffocation, from paralysis of the respiratory organs. He classes

A PLEA FOR TEETOTALISM.

it with oil of tobacco, and both of these substances he denominates *narcotico-acrid poisons*. Foderé and Orfila, distinguished French chemists, place alcohol in the same class with nux vomica, woorali, cocculus indicus, poisonous mushrooms, and other deleterious substances. In cases of death by lightning, the blood loses its power of coagulation, and remains altogether in a fluid state; this peculiarity is also observed in cases of death from the use of alcohol. Dr. Cheyne, a late eminent Dublin physician, gives it as his opinion that "should ten young men begin at twenty-one years of age to use daily but one glass of ardent spirits (of two ounces) and never increase the quantity, such are its poisonous qualities, that nine of the ten will, upon an average, each shorten life more than ten years." He describes alcoholic drinks as being most like opium in their nature and operations, and most like arsenic in their deleterious effects.

Dr. Cheyne's views as to the evil results of what is termed "moderate drinking," are sup-

ported by Dr. Macnish, who says, in his *Anatomy of Drunkenness*.—"Having stated thus much, it is not to be inferred that I advocate the banishment of liquors of any kind from society. Though I believe mankind would be benefitted upon the whole, were such stimulants to be utterly proscribed, yet in the present state of things, and knowing the fruitlessness of any such recommendation, I do not go the length of urging their total disuse. I only would wish to inculcate moderation, and that in its proper meaning, and not in the sense too often applied to it; for, in the practice of many, moderation (so called) is intemperance, and perhaps of the most dangerous species, in so far as it becomes a daily practice, and insinuates itself under a false character, into the habits of life. Men thus indulge habitually, day by day, not perhaps to the extent of producing any evident effect either upon the body or mind at the time, and fancy themselves all the while strictly temperate; while they are, in reality, undermining

their constitution by slow degrees—killing themselves by inches, and shortening their existence several years. The quantity such persons take at a time, is perhaps moderate and beneficial if only occasionally indulged in; but, being habitually taken, it injures the health, and thus amounts to actual intemperance. 'It is,' says Dr. Beecher, and I fully concur with him, 'a matter of unwonted certainty, that habitual tippling is worse than periodical drunkenness. The poor Indian who once a month drinks himself *dead*, all but simple breathing, will outlive for years the man who drinks little and often, and is not perhaps suspected of intemperance. The use of ardent spirits *daily*, as ministering to cheerfulness or bodily vigour, ought to be regarded as intemperance. No person, probably, ever did or ever will receive ardent spirits into his system once a-day, and fortify his constitution against its deleterious effects, or exercise such discretion and self-government, as that the quantity will not be increased, and bodily

infirmities and mental imbecility be the result ; and, in more than half the instances, inebriation. Nature may hold out long against this sapping and mining of the constitution which daily tipping is carrying on, but, first or last, this foe of life will bring to the assault enemies of its own formation, before whose power the feeble and the mighty will be alike unable to stand.' "

Dr. Macnish only avoids recommending the entire disuse of alcoholic stimulants, because of the " fruitlessness of any such recommendation." This want of faith in the triumph of right principles, on the part of intelligent men, greatly retards human progress. We should feel that whatever is right to be done can be done, and ought to be insisted on.

Dr. Trotter declares that " of all the evils of human life, no cause of disease has had so wide a range or so large a share as the use of spirituous liquors," and that " more than half of all sudden deaths are caused by them."

Dr. Willan says, that " the use of these

liquors in large cities produces more disease than confined air, unwholesome exhalations, and the combined influence of all other evils ;" and Dr. Paris gives it as his conviction, that "the art of distillation is the greatest curse ever inflicted on human nature, and that ardent spirits produce more than half of all chronical diseases."

It would be easy to multiply medical evidence that alcohol is a poison, and should never be taken internally, except as a medicine, under skilful medical advice. But we shall now pass to another branch of the subject, and proceed to point out the cost of alcoholic drinks to the nation.

In the *Scottish Temperance League Register* for 1849, we find the following statement of the quantity of intoxicating liquors consumed in the United Kingdom during the year 1847. It is compiled from official documents, which of course take no note of smuggled liquors, nor of the increase in quantity caused by adulteration after payment of the duty :—

Name of Liquor.	Gallons of Liquor.	
Corn Spirits, . . .	20,639,365	} Estimated cost of the entire £74,000,000.
Rum, . . .	3,329,940	
Brandy, . . .	1,537,760	
Geneva, . . .	28,830	
Wine, . . .	6,310,536	
Ale and Beer, . . .	613,900,976	}
Cider, &c., . . .	5,410,000	

In addition to this immense annual money payment for strong drink, we must, in order to approximate to the actual outlay, add the losses directly resulting from the prevalence of drinking customs. Among these may be named—loss of labour from time wasted ; pauperism ; punishing crime ; cost of hospitals and lunatic asylums ; and losses at sea ; all of which are certainly not less than £50,000,000. So that the annual loss to the nation, from intoxicating drinks, is at least £120,000,000.

Mr. G. R. Porter, in a paper read by him at the meeting of the British Association, which met in Edinburgh in August, 1850, estimates the expenditure in the United Kingdom, for the year 1849, on ardent spirits, beer, ale, and porter, at £49,474,523. Mr. Porter

leaves wines and cider out of his calculation, and he puts down the retail prices of ardent spirits at a lower figure than the editor of the *Register*. The consumption of ardent spirits appears, from these two authorities, to have been 2,573,883 gallons more in the year 1847 than in 1849, and the consumption of beer, ale, and porter was also considerably reduced in the latter period. These differences will account for the different results arrived at by Mr. Porter and the editor of the *Register*, without fixing any charge of inaccuracy upon either. Both writers concur in showing that the sum expended annually on intoxicating drinks is immense.

From the foregoing sums we may make any deduction we please, as an allowance for error or overcharge in the calculation; sufficient will yet remain to convince the most sceptical that an enormous amount of the capital accumulated by the industry of our people, is spent upon articles pronounced by competent judges to be extremely injurious in their nature.

Whatever may be the cost, it is clear that it must come under the head of "loss of property" to those who pay it. The time and money thus misapplied are not only turned out of channels which would be productive of the means of wealth and happiness, but into other channels which produce misery, crime, and pauperism. It would be difficult to show that this expenditure adds, in any way, to the wealth of the nation.

Let us now consider the subject of the injury to health caused by the use of these drinks.

Although the practice of total abstinence has been pressed on public attention during a period of about nineteen years; and although its advocates have always publicly maintained the injurious effects of alcohol on the health of man, we are not aware that any writer has come forward to refute their opinions, or to prove that the use of alcoholic drinks is beneficial to persons in health. This absence of argument in favour of the use of strong drinks,

where so many are interested in proving their value to their customers, is in itself strong evidence that there exist but few arguments in their favour. We now proceed to more direct testimony.

We first present a document which has been signed by about two thousand medical men of the United Kingdom, including some of the most eminent men in the profession :—

“ We, the undersigned, are of opinion :

“ 1st. That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.

“ 2nd. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c.

“ 3rd. That persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once, or gradually after a short time.

“ 4th. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.”

It would require a volume to contain the opinions of medical men, at home and abroad, on this subject. The late Dr. Sewell, of Washington, United States, published a series of drawings of the human stomach, in the different stages of disease induced by these beverages. This work was extensively circulated in America, with very beneficial results.

The testimony of Dr. Conquest is worthy of the highest consideration, and with it we close this branch of our subject:—

“It is my deliberate and conscientious conviction, founded on personal observation, that nine-tenths of the disease, insanity, poverty, wretchedness, and crime in existence, may be traced to the use of intoxicating drinks. No one but a medical man can conceive of the amount of personal and relative misery attendant on their employment as ordinary articles of beverage. I believe the majority of persons, however long and deeply they may have indulged in the pernicious habit, may at once abandon them with perfect impunity, although for a little while they may feel a degree of languor. It is my opinion that the mass of the people would be stronger and healthier, and capable of the endurance of a larger amount of physical

and mental labour, by the total disuse of intoxicating drinks ; and although here and there a rare case occurs in which a little wine or spirits may be beneficial, I am growingly convinced that such cases are few.

“ J. T. CONQUEST.

“ London, April 18th, 1850.”

We now proceed to consider the injury to morals arising from the use of these drinks.

And here we would solemnly press on the youth of Ireland the necessity which exists that they—in the spring time of life, when the spirits are buoyant, and when hope and youth gild the prospect—should listen to the voice of experience, and heed the counsel of friends who have trodden the path before them. These can tell them that many thorns lie hidden among the flowers ; and that few of the evil customs that prevail plant so many thorns in the path, or produce so much sorrow to mankind, as the drinking customs of society.

It may be naturally asked, why this great enemy of human happiness should be so freely entertained amongst men, and permitted to

mar the happiness which God designed for his intelligent creatures, endowed with a portion of his own spirit, and destined for immortality. The question is a reasonable one, and deserves an explicit reply.

Ignorance of the nature and properties of alcohol is one great cause of this apparent indifference to health and happiness. Other causes are, the power of habit and custom; the appetite for intoxicating drinks which is generated by using them; and, above all, the tendency to gratify this appetite in the absence of a taste for more refined and ennobling enjoyments. It may be observed that where a taste for intellectual pleasures is cultivated, intemperate habits do not extensively prevail; whilst ignorance, and the love of low and debasing enjoyments, are generally accompanied by a tendency to indulge in the stimulus of intoxicating drinks.

Successive generations of men have been educated in the false notion that these beverages are not only not injurious to man, but,

under many circumstances, really useful to his maintenance in bodily and mental vigour. Ardent spirits were looked upon as the "water of life;" the Indians of North America have more correctly named them "fire-water."

These erroneous notions of the value of alcoholic stimulants long prevailed; few were aware of their injurious qualities. In the present day, on the contrary, the fact of the poisonous nature of these stimulants is widely known; and the chief difficulties we have now to encounter are those arising from custom and appetite. It is a fatal peculiarity of these drinks that they create an increasing thirst for their use, and this appetite prevents those who use them from seeing the danger they are in.

People are slow to admit their evil effects, because they like their stimulating qualities; hence they attribute to other causes the ill health occasioned by them.

We have shown that pure alcohol is a poison; but as it is always more or less diluted with water before it is consumed by man, its

poisonous qualities are rendered less fatal, and less immediately apparent.

Whiskey contains about 54 per cent. of alcohol; the remainder is water. Port wine contains about one-fourth part alcohol, and the remainder is water. Cider, ale, perry, beer, porter, &c., contain much smaller portions of alcohol, which is the intoxicating principle in them all.

Whether we look to the higher or the humbler classes of society, we shall find that home, which ought to be the abode of peace, is turned into a scene of strife and desolation by the use of strong drink. Farewell to all happiness when the father or mother becomes a drunkard. The tender father becomes a brutal tyrant in his family; the once fond mother no longer looks with affection on her children, she only thinks of the gratification of her depraved appetite. The ties of nature are rudely rent asunder, and no language can describe the demoralization which ensues. The children are brought up under the most unhallowed influences; misery is their inheritance, and

crime follows closely in the footsteps of parental neglect. Our gaols are filled with young men and young women, who ought to be a blessing to their country, but who are now the victims of sensual indulgence, induced by the drinking customs of our land.

We desire to guard the rising generation against these evils, by enlightening their judgment, by awakening their affections, and by turning their attention to higher pursuits.

We are told that rational beings should aim at moderation in all things; that it is evidence of unmanly weakness to pledge ourself against the proper use of anything.

This is excellent doctrine when applied to healthful and innocent articles of consumption, but does not apply to the dietetic use of alcohol. No animal but man will touch it. Experience proves that its use has an almost universal tendency to create its abuse. Man, in his savage state, is rendered furious by it; whole tribes of Indians have been swept away by its agency. In a civilized country, the

poorer and more ignorant portions of the community fall victims, in thousands, to its desolating influence, and many of the rich are brought to disgrace and infamy.

We do not mean to assert that every one who uses alcoholic drinks becomes a drunkard ; but we maintain that every drunkard was once a moderate drinker, and that all moderate drinkers are more or less in danger. And feeling a warm interest in the welfare of all classes, we would warn all against this insidious enemy.

In the Medical Report of the Dublin Cork-street hospital for 1843, written by Dr. Harkan, we find the following strong testimony in favour of total abstinence from the use of intoxicating drinks. Speaking of the improved healthfulness of the city arising from increased attention to sanatory regulations, he adds :—

“ A much more probable cause [of this healthfulness] is the wonderful revolution which has lately taken place in the habits of the people ; sobriety and total abstinence from spirituous liquors having succeeded debasing drunkenness.

To every philanthropist this affords a delightful prospect of an incalculable diminution of human misery and crime, but the medical man alone can fully appreciate the value of it."

To this full, and, we would add, conclusive testimony, the committee add the following words:—

"The Committee of Management, in directing public attention to the accompanying Medical Report, feel that they only discharge a public duty in bearing their strongest attestation to the benefits resulting to the public health from the temperance movement now in progress. They are thoroughly persuaded, that to that great moral revolution our city is mainly indebted for the very material diminution of fever manifested by the records of our hospital."

Having now given some evidence of the poisonous nature of alcoholic drinks, we shall in future chapters pursue the subject of their constantly injurious tendency, and urge additional reasons for their entire relinquishment by every human being, except for medicinal and manufacturing purposes.

CHAPTER II.

"Hope undismayed will o'er the ruin smile,
And light her torch at nature's funeral pile."—*Campbell*.

THE failure of the potato crop in Ireland, which commenced in the year 1845, and extended over the two or three succeeding years, caused an amount of misery greater than ever before afflicted her people. The sad result was a diminution of our population to the extent of more than a million, who were carried off by famine and emigration.

Many reasons have been assigned for this dreadful calamity; some of them of a political, some of a social character. It is not our present purpose to enter into a consideration of any of them. We simply state the fact, as an

introduction to the following extract from *Chambers' Journal* of 6th March, 1852; and in subsequent pages the reader may, perhaps, discover our idea as to the best plan of preventing a similar calamity in future:—

“Whiskey and misery, whichever be the cause, whichever be the effect, always go together. There has been, as is well known, a failure of the potato crop, and consequently a famine in the West Highlands and Hebrides.

“In the island of Mull, about £3,000 raised in charity was spent in the year ending 10th October, 1848, for the support of the people. In the same space of time the expenditure of the people on whiskey was £6,099. We do not know how much had been previously spent on whiskey in that island; but we may judge from the fact ascertained regarding Skye. In the year ending October 10th, 1850, the sum paid in the latter island for whiskey was £10,855, considerably more than double the amount expended in relief by the Destitution Fund, and more than double the consumption

of the same district in 1845, the year before the distress commenced! 'That is,' says the *Quarterly Review*, which quotes the facts from excellent authority, 'the increased consumption of whiskey exactly tallies with the extraneous aid received; in other words, the whole amount of charitable assistance *went in whiskey*.' "

The facts above stated are striking evidence that the drinking customs of society are a bar to all moral and social improvement. It is in vain we attempt to elevate any people addicted to these customs, while they are allowed to shed abroad their malign influence. Efforts in all other directions are thrown away, until we first remove these impediments to human progress.

Good and true-hearted men are labouring to stem this desolating torrent; they have a mighty task to perform, and great will be the glory of their work, when it shall be accomplished.

In order to save the people of the West

Highlands and Hebrides from the dreadful results of actual famine, the benevolent contributions raised at the period referred to, were appropriated to their immediate relief. But, notwithstanding the absence of much wealth or accumulated capital among the inhabitants of these miserable districts, it appears evident from the statement made, that if common prudence were observed by the people in their expenditure, no actual destitution need be apprehended even in those barren regions.

The wealth of Scotland in her southern districts enables her to bear up against the drain on her resources, caused by her drinking customs; but, in time, her people must sink if these customs be not put an end to. In the Highlands, where frightful poverty exists, the added misery produced by the use of strong drinks is clearly shown by the facts stated with regard to the islands of Mull and Skye. Indeed, whiskey and misery stand so closely together as cause and effect, in Scotland and Ireland, that it is impossible to disconnect them

when the social condition of the people in either country is the subject of consideration.

This social condition, among the poor, is allowed on all hands to be miserable in the extreme. In Scotland, physical comfort is attainable to an extent but little experienced by the working classes in Ireland. This may be traced to the abundant employment afforded by the greater mercantile and manufacturing activity of her people, in her southern districts; but the insignificant value of this activity to the working man is proved by the sad condition of drunkenness and demoralization which so extensively prevails, and which more than counterbalances the advantages afforded by good employment and good wages.

Some time since, at a meeting in Edinburgh, Lord Aberdeen, in referring to the moral condition of Scotland, made use of these remarkable words: "I shall not probably be thought guilty of exaggeration, or blinded by national partiality, if I say that Scotland, for a long series of years, has been eminently distin-

guished among the nations of Europe for the moral, religious, and intellectual culture of its people. This has been generally, and indeed universally admitted; but can we say that this is the case at the present moment? I greatly fear that at this moment we are truly living on our former reputation. It is true that the population of the country has of late greatly increased, and with it there has been an increase in our material wealth and prosperity; but I grieve to say that the increase of crime has been greatly beyond the increase of population. I find that in the last twenty years the increase of crime has been six or seven times in an increased ratio to the population." And his lordship goes on to state, that the consumption of whiskey in Scotland is seven millions of gallons a year, giving more than three gallons to every man, woman, and child in the kingdom.

Here is evidence that cannot be impeached, and what does it prove to us? It clearly proves that the drinking customs of the people

of Scotland stand in opposition to their moral and social advancement, and the same reasoning applies to the people of England and Ireland. If all other impediments to our advancement in civilization and happiness were removed, and this one vice alone remained, it would blast all our prospects, and keep the masses of our people in a condition of misery and degradation.

Much has been done in Ireland of late years for the suppression of our drinking customs; much yet remains to be done. Indeed it seems as if the good work of teetotalism were but just commenced; we still see all around us distilleries, and breweries, and public houses, enticing the people into the way of drunkenness; and many there be, it must be acknowledged, who yield to the temptations they offer.

We frequently complain of our poverty; but surely a people who can afford to spend on intoxicating drinks the immense sum we do, and which amounts to many millions of pounds annually, cannot be a poor people in any true

sense of the term. This wastefulness is shown by the following estimate, which we made some years ago of our probable annual expenditure in this way:—

£8,000,000 on whiskey.

£5,000,000 on all other intoxicating drinks. To which should be added the cost of punishing crime, of supporting drunkards in hospitals, lunatic asylums, and poor-houses; also loss of labour, and loss of shipping, arising from the same cause. These may be taken at £5,000,000 more.

And in order to prove that this estimate is founded on reasonable grounds, we give the result of another calculation which we made at the same time, on a statement published by the publicans of Ireland, to exhibit their political importance, that they then numbered 21,000. To this number we add 4,000 for all other dealers in intoxicating liquors, such as grocers, wine merchants, hotel keepers, &c. We may suppose that these 25,000 dealers receive each £3 daily for intoxicating drinks,

the result of which would be a yearly expenditure on these liquors, of £27,375,000. Deduct one-third from this amount to avoid the charge of exaggeration, and the above sum of £18,000,000 is confirmed. This wastefulness is sufficient to account for all our poverty, but it also proves that Ireland is in reality a rich country; and that if our wealth were properly applied, all our people might be comfortable and happy.

Father Mathew's labours at this period(1840) were spreading happiness abroad over the whole island, and within a few years reduced this expenditure by one-half. In truth, our country is naturally one of the most productive in the world. Its climate is temperate; its soil is fertile; it abounds in mineral productions, which are ready for the hand of industry to make available for the supply of the wants of man. But the blessings which a kind Providence has placed within our reach are squandered; we expend our money in the gratification of a ruinous appetite for strong

drinks ; and we have our reward in the abundant crop of misery which surrounds us, and which, for its intensity, has made Ireland a word of contempt to almost every other nation. With natural advantages unsurpassed on earth, our wretchedness is proverbial. Even in less civilized and less cultivated countries, the inhabitants are better fed, better housed, and better clothed than the men and women of Ireland, who dwell upon a soil so proverbial for its fertility, upon which the sun shines with so mild a radiance, and the rains and the dews of heaven fall so sweetly, that our fields are ever clothed in verdure, yielding to industry abundance of food for man, and numerous flocks and herds, and amply repaying the labours of the husbandman. How then comes it that, with natural advantages so great, we are yet so low in the scale of comfort and true civilization? The people are not deficient in ability and shrewdness. In other climes the Irishman takes an equal place with his fellow-man ; he assumes his

rightful position ; and in the race of competition he does not allow himself to be outstripped. It is only at home that he exhibits any deficiency in those qualities which are necessary to success in life. Many causes are assigned for this phenomena. At present we are concerned with only one of them, and that is intemperance. This one bad habit appears sufficient in itself to counteract all the advantages we enjoy ; it operates alike to the injury of the rich and the poor ; but the poor are the greatest sufferers, as it forbids all hope of their advancement in comfort so long as the vice is indulged in.

Having discovered the cause of much of our misery, shall we not, if we be wise men, set ourselves to work manfully to overcome our enemy?

What are the best means we are acquainted with, of securing this end ?

The advocates of teetotalism point to it as a certain remedy for the evils arising from drunkenness ; for if people do not drink intoxicating

liquors, they cannot get drunk. This is a truth plain to every one's comprehension. Then the only question which arises is, are there any advantages to be derived from the use of intoxicating drinks, to compensate for the evils which their use entails upon society ?

Teetotalers can see no advantages arising from their use ; and they continually appeal to those who hold a contrary opinion to meet them in friendly discussion on this point. The unwillingness of their opponents to meet them, either on the platform or through the press, ought to be satisfactory evidence to all men, that the drinking customs of society are wholly indefensible. Teetotalers maintain that these customs are injurious to health ; and they sustain their opinion by the published testimony of a large number of medical men, some 2,000 of the physicians of this United Kingdom,* who have given it as their opinion, that the "prosperity, and the happiness, and the *health*, and

* See page 13.

the morality" of the people would be improved by the entire disuse of intoxicating drinks. Stronger or more explicit language could not be used in proof of the hurtfulness of alcoholic stimulants.

This testimony has been confirmed over and over again, by the writings of some of the most eminent men to be found in these countries, and in America ; and we are not aware that a single writer of any eminence has stood forward to controvert these statements. Indeed it may be taken as an admitted fact that alcohol is a poison, and that, as such, it always acts injuriously upon a healthy person. It can only be used safely as a medicine, and under the advice of the skilful physician.

No one, as we have said, comes forward to prove that this view of the question is incorrect. No man who has any pretension to a knowledge of anatomy or physiology ventures to contravene it ; but we are often pointed to the lives of old men, some of whom have used

strong drinks freely for many years, as an evidence of the erroneousness of our theory. This only proves that a few persons of strong constitutions have been able to stand against the destroying influences of the poison. The many fall early victims; it is the few alone who escape and live to attain a good old age. Health is impaired, and that wealth which would procure for us all needful comforts is wasted and destroyed.

We are unwise and improvident, and the good which we might enjoy evades our grasp; it is full time that we learned to pursue a more manly and self-reliant course.

We spend foolishly, and do not save prudently. We encourage extravagance in all classes, from the peer to the peasant, from the merchant to the tradesman and labourer. All are taught that to save money is mean and poor-spirited; to spend it is hospitable and manly. Hence arises the poverty of Irishmen. We must change these habits, or we can never become a wealthy people; and without some

accumulation of wealth, there can be few of the comforts of civilization. Without wealth there would be no employment. The capitalist must be found, or there would be no work for the man who lives by his daily labour. We are far from recommending parsimony; but without thrift, neither individuals nor nations can attain independence.

CHAPTER III.

"We don't want to punish any one for selling liquor. We want to protect ourselves and our families from the evils resulting from their sale. If mild measures would suffice, we should be satisfied; if they fail, severer laws must be passed, as we are determined to succeed."—NEAL DOW, *Mayor of Portland, State of Maine.*

We have given some reasons for serious reflection in the preceding chapter, and we now proceed with our argument.

The drinking customs of Irishmen must, if persisted in, always keep the country poor, as this bad habit will prevent the beginning of accumulation. The ocean is composed of drops of water, which, being collected in the clouds, supply, in the form of dew and rain, the little mountain stream; this, in its course to the

sea, is constantly receiving added supplies from numerous tributaries; until at last it is swelled into the mighty river; and the Amazon, the Orinoco, the Mississippi, the Danube, the Rhine, our own noble Shannon, and thousands of other accumulated waters flow into the ocean; and thus the waters of the sea never fail of a supply sufficient to compensate for the unceasing demands upon them, in the form of evaporation, to keep up the fertility of the whole earth. Beautiful provision of Nature! It covers the earth with verdure and loveliness, and points out to man how Almighty Goodness sustains the system of the universe by the minutest agencies. We should learn wisdom herein. There is no other course for us to pursue, leading to happiness.

We do not maintain that the practice of teetotalism secures all earthly happiness; but we do hold the opinion that, without it, all other agencies for promoting the prosperity of the people will fail of effecting any great or permanent good.

If we do not abolish our drinking customs, they will continue so to depress our energies, that it will be in vain we make efforts to shake ourselves free from physical or mental degradation. It is no sufficient reply to say that many drink alcoholic liquors, and yet become wealthy and intelligent. The great fact stares us in the face, that millions are on the verge of want continually; and that this, to a great extent, is owing to the national vice of drunkenness.

If every working man in the community were supplied with a good house to live in, neatly furnished in such a manner as to satisfy the wants of an intelligent human being; if all had decent clothing, and abundance of food, and that neither nakedness nor hunger were felt by the toiling millions who are the artificers of all the comforts and luxuries of life; if the families of these men were themselves furnished with a moderate portion of the good things of this life; if, on the Sunday, they were all seen wending their way to their dif-

ferent places of worship, there to pour out their souls in thankfulness to God for unnumbered blessings; if all these elements of happiness were found in conjunction with our drinking customs, then indeed might their votaries plead, in excuse for their practices, that they were not utterly ruinous in their results; although, even under such favourable circumstances as these, it would be no evidence of wisdom for men to waste their substance on poisons.

But as it is notorious that none of the blessings we have enumerated follow in the train of our drinking customs; as, on the contrary, it is notorious that no blessings of any kind, nor any pleasures worthy of the pursuit of rational beings, ever flow from these customs; is it not matter of astonishment that men are so unwise as to peril their present and their future happiness, by giving way to the cravings of an unnatural appetite for that which so often proves their ruin?

Conversing once with a distiller on the na-

ture of the misery-making profession he was engaged in, and which we, in vain, urged him to relinquish, and find some unobjectionable occupation for his capital and his talents, he exclaimed, "The distillers will place the folly of mankind against the wisdom of mankind, and they'll beat you teetotalers ten times over."

There is matter for our deep consideration in this strong expression. It embodies a great truth, which it would be well to have constantly before the mind of every advocate of the abolition of our drinking usages; these usages, no doubt, have their stronghold in the folly of mankind. If we were wise, they would not long maintain their ground.

This consideration of our great question leads us to the conclusion, that in ignorance is to be found the root of our sorrows. Ignorance and appetite combined drag us down from that high estate which we should otherwise occupy in God's glorious universe.

Man is created but "a little lower than the

angels," and he is destined to be crowned with dignity and honour; but our folly keeps us floundering in the depths of misery and degradation.

The American people are beginning to take a clearer view of their interest in this matter. Already there is a deep feeling throughout the United States, that some more active remedies than have yet been employed for putting an end to the drinking usages of their people, must be devised; and the consequence is, that legislative action, as well as moral suasion, is brought to bear on the evil. This proves that there is an extraordinary amount of public opinion abroad in the States in favour of perfect sobriety. It would appear that the intelligent inhabitants of that land have arrived at the conclusion, that the use of alcoholic liquors is incompatible with national prosperity, or national virtue.

The following extracts from an American paper, under date June 11th, 1851, exhibit this feeling in a striking point of view:—

"RUM NOT WANTED.—The steamer St. Lawrence, Captain Sturtevant, which arrived here this morning from Portland, brought back eighty barrels of liquor which it was found impossible to dispose of in the State of Maine, under the new and stringent liquor law of that State."—*Boston Commonwealth*.

"This result can hardly be wondered at, when we are aware of the provisions of the law lately enacted by the legislature of Maine. It forbids the manufacture or sale of all spirituous and intoxicating liquors, except by authorized and licensed town agents, and then only for medicinal and mechanical purposes. If any unlicensed person shall manufacture or sell these liquors, he is subjected, for the first conviction, to a fine of one hundred dollars; for the second conviction, to a fine of two hundred dollars; and for the third, to two hundred dollars and four months' imprisonment. It authorizes the search of stores, &c., for spirituous liquors intended for sale without license, and the destruction of the liquor, un-

less proved to be imported, and in the original packages in which it was imported. No person engaged in the unlawful traffic is allowed to sit on a jury in any case arising under the act."—*Providence Post*.

The following striking illustration of the misery inflicted by the drinking usages of society, is also taken from an American paper:—

"Permit me to illustrate my views on temperate drinking, by relating a remarkably thrilling scene which occurred in a town in a neighbouring State, while the people were gathered together to discuss the merits of the license question, and decide informally whether neighbours should any longer be permitted to destroy each other by vending alcoholic poisons. The town had suffered greatly from the sale and use of intoxicating liquors. The leading influences were opposed to total abstinence. At the meeting, the clergyman, the deacon, the physician were present, and were all in favour of continuing the custom of license—all in favour of permitting a few men

of respectable character to sell alcohol; for they all agreed in the opinion that alcohol in moderation, when used as a beverage, was a good creature of God; and that to restrict its sale and moderate use was an unjust interference with human liberty, and a reflection upon the benevolence of the Almighty. They all united in the belief that, in the use of alcohol, *excess* alone was to be avoided.

“The feeling appeared to be all the one way, when a single teetotaler who was present by accident, but who had been a former resident of the town, begged leave to differ from the speakers who had preceded him. He entered into a history of the village from its early settlement; he called the attention of the assembly to the desolation temperate drinking had brought on families and individuals; he pointed to the poor-house and the prison-house and the grave-yard, for their numerous victims; he urged the people, by every consideration of mercy, to let down the flood-gates, and prevent, as far as possible, the continued desolation of families

by the moderate use of alcohol. But all would not do. The arguments of the clergyman, the deacon, and the physician, backed by station, learning, and influence, were too much for the single teetotaler. No one arose to continue the discussion or to support him, and the president of the meeting was about to put the question, when all at once there arose, from one corner of the room, a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, then her long arms to their greatest length, and raising her voice to a shrill pitch, she called on all to look upon her. 'Yes!' she said, 'look upon me, and then hear me. All that the last speaker has said, relative to temperate drinking as being the father of all drunkenness, is true. All practice, all experience, declare its truth. All drinking of alcoholic poison as a beverage in health is

excess. Look upon *me*. You all know me, or *once* did. You all know that I was once the mistress of the best farm in this townland. You all know, too, I once had one of the best—the most devoted of husbands. You all know I had five noble-hearted industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they lie in a row, side by side, in yonder church-yard—all, every one of them, filling the drunkard's grave! They were all taught that temperate drinking was safe; *excess* alone to be avoided; and *they never acknowledged excess*. They quoted *you*, and *you*, and *you*'—pointing with her shred of a finger to the minister, the deacon, and doctor, as authority. 'They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects with dismay and horror; I felt we were all to be overwhelmed in one common ruin; I tried to ward off the blow; I tried to break the spell—the delusive spell—in which the idea of temperate

drinking had involved my husband and sons; I begged, I prayed, but the odds were greatly against me. The minister said the poison which was destroying my husband and sons was a good creature of God. The deacon, (*who sits in the pulpit there*, and who took our farm to pay his rum bills) sold them the poison; the physician said that a little was good, but that excess ought to be avoided. My poor husband and sons fell into the snare, and they could not escape (there were no teetotalers then), and one after another was conveyed to the dishonoured grave of the drunkard. Now look at me again; you probably see me for the last time; my sand has almost run. I have dragged my exhausted frame from my present abode—*your poor-house*—to warn you all—to warn you, minister; to warn you, false teacher of God's word'—and with her arms flung high, and her tall form stretched to the utmost, and her voice raised to an unearthly pitch, she exclaimed: 'I shall soon stand before the judgment seat of God; I shall meet

you there, you false guides, and be a swift witness against you all.'

"The miserable female vanished: a dead silence pervaded the assembly: the minister, the deacon, the physician hung their heads: the president of the meeting put the question, 'Shall we have any more licenses to sell alcoholic poisons, to be sold as a beverage?' The response was unanimous: 'No!'"

People of the United Kingdom of Great Britain and Ireland, friends of humanity everywhere, what would have been your verdict had you been there also?

This picture may be considered by some overdrawn. But, could the history of families in many cities and towns of England, Ireland, and Scotland be told, thousands of cases, equally thrilling, equally striking, might be recorded also.

A lady of respectability once called on the writer of these pages, and told the following story of her experience. She was the wife of a man whose abilities as an accountant were so

considerable, that his time was, or might be, always fully and profitably engaged. For very many years they had lived happily together; their family, at the time she called upon us to interest us in their melancholy condition, consisted of four grown-up children: two sons and two daughters. The father and both sons had contracted drinking habits, and, for some time past, they had gone on from bad to worse, until their conduct became so brutal and their language so indecent, that she often had to send her daughters out of the house, that they might avoid the obscenities of their father and brothers. A sadder case than this could hardly be adduced, and yet we find men not unwilling to turn coldly away from the recital, and say, "This is no affair of ours. We drink temperately; let those who will, drink to excess, and bear the penalty of their own imprudence." Such is the reasoning of men who call themselves Christians, and who yet have neither the Christian feeling nor the manly benevolence to surrender a gross

and sensual indulgence for the sake of their suffering fellow-creatures. When we multiply one such case as this by the myriads of similar cases existing throughout the land—and we could relate numbers of such—the sum of human misery arising from this one source of evil becomes, to the contemplative mind, quite appalling. This lady and her daughters were sad victims of a vice which they had no power to control. They could not stand forth and arrest the progress of this destroyer.

Surely they, and the multitude of hapless beings who are similarly circumstanced, have a strong claim on society to assist them in putting an end to their misery. Are we doing as we would be done by, when we turn a deaf ear to such mournful appeals?

It is no evidence of wisdom for men to stand up in the present day, and say they drink wine, or other intoxicating drinks, because it is necessary for their health. Those who really believe this are to be pitied for their

ignorance, just as we pity men who are ignorant that uncleanly habits are unwholesome ; or as we look with pity on those who are uninformed on the commonest scientific truths, and with whom it is in vain to reason, until they have the sense to acquire for themselves so much knowledge of the primary laws of nature, as is necessary to enable them to arrive at a just conclusion on the subjects they discuss. The healthy man, who drinks alcoholic liquors on the supposition that they tend to maintain him in health, is just in this state of ignorance. But the truth is, few men do so believe ; few men imagine intoxicating drinks are useful to health. They are used from habit, in many cases ; but the great majority of consumers drink them because they like them ; there is a treacherous and unacknowledged inclination for the stimulants, and this is so universal, that general custom, or fashion, pronounces in their favour ; hence, it is a labour of great difficulty to convince mankind that they injure themselves physically or morally by this indulgence

of their appetite. Life is so very uncertain, and we are so little able to ascertain, with precision the laws which govern health, that a ready argument is thus afforded to all who wish to indulge in injurious practices which are found to be agreeable in their nature. This is the true reason why the argument that the use of intoxicating drinks is inimical to a healthful condition of body finds so little favour in many minds; and, however true it is that health is thus destroyed, the argument must be looked upon as but a secondary means for the promotion of temperance principles. It is on the ground of the moral evils which are produced by the use of alcoholic drinks, that our case must principally rest. Granting to our opponents all they allege in behalf of their favourite beverages; supposing them, for a moment, not to be injurious to the health of man, are there not reasons sufficiently cogent, demanding of us their relinquishment as common beverages?

Misery such as language is powerless to de-

pict arises from their use. The highest intellectual powers and gifts of genius, such as call forth the admiration of the world, are found to be no safeguards against the insidious approaches of these destroyers. On the contrary, the possession of those high qualities which raise men in the estimation of their fellows is very frequently the cause of ruin. Men of genius are, not unfrequently, so excitable in their temperament, as to be peculiarly liable to be overcome by the seductive temptations of conviviality. Hence, we often see the brightest and most promising men of our day cut down early in life by habits of intoxication, that soon banish them from those circles of which they were once the grace and ornament. Dull, heavy men escape, where the brilliant and the gifted are almost certain to fall victims; and in this way society is deprived of the advantages which the lustre of such characters would long shed abroad, if it were not quenched untimely in the brutal orgies of drunkenness. Instances, almost in-

numerable, might be given as evidence that the most highly gifted men have become lost to themselves, their families, and the world, solely through the means of this one vice.

Is it not incumbent on us all to make some effort to arrest such a calamity as this? If, by an indulgence in habits which lead to such results as these, we must perpetuate evils so great, are we not bound by every call of charity and benevolence to relinquish such habits? We know not how soon the destroyer may enter our own houses, and cast down into the gloomiest pit of desolation some dearly-beloved ones. But, supposing we escape so dread a calamity as this, have we not friends and brethren around us who are in danger; and shall we refuse to stretch forth a hand to save them from destruction? Premiums of life insurance are based on calculations of the value of human life at the various periods of our existence, from infancy to old age. Take one thousand men and women, say at twenty years of age, and you cannot lay your hands

on any particular individuals of that number who will die within the ensuing seven years, and yet it is certain that a given number of them will pass out of existence within that period of time. So it is in relation to drunkenness ; and all experience proves that moderate drinking is the root of drunkenness. We cannot tell, out of one thousand young persons who are brought up in the customary drinking habits of society, who among them will lose their own self-respect, and forfeit the respect of their friends and acquaintances, by an indulgence to excess within any limited period of time ; but it is just as certain that a considerable number of them will so fall away, as that a given number of them will die ; and if statistics in the one case were as carefully compiled as in the other, we doubt not we should find results equally regular in their operation. If these things be so—and where is the man to be found who doubts them?—is there not afforded another strong argument on the side of teetotalism, which goes to the root

of the evil, and only asks to dry up the springs of such widely-spreading misery and desolation?

The books of the "Temperance Provident Life Office" exhibit the following facts. This company insures the lives of teetotalers at a lower premium than it charges on the general population, and, after an experience of six years, contrasting the value of life in their office with that in four other companies, they have made public these results:—

Company A issued 944 policies, and had 14 deaths, equal to 15 per 1,000.

„ B issued 1,901 policies, and had 27 deaths, equal to 14 per 1,000.

„ C issued 838 policies, and had 11 deaths, equal to 13 per 1,000.

„ D issued 2,470 policies, and had 65 deaths, equal to 26 per 1,000.

Our office issued 1,596 policies, and had 12 deaths, equal to $7\frac{1}{2}$ per 1,000.

A glance at this table will show the evil effects of moderate drinking on human life.

All persons insuring must declare that they lead temperate lives; yet here we see a difference of one-half in favour of entire abstinence from intoxicating drinks.

That the manifold evils flowing from the use of intoxicating drinks have a footing amongst us should not perhaps be cause of surprise, the love of such excitement is so general; and all experience proves that the craving for alcoholic stimulants is a constantly-growing appetite, which receives added strength the more it is ministered unto. The more we drink, the fiercer becomes our desire for the poison. This results from some unknown or unexplained phenomenon in our physical conformation, and is an undeniable truth; it is not matter of surprise, therefore, that the use of alcoholic liquors should lead to habits of drunkenness, in numberless instances; but it is, indeed, cause of no little astonishment to a thoughtful man, to find so little interest excited among the intelligent members of society in relation to this matter. It is to be wondered at, and

strongly condemned, that men of education, and benevolent men whose moral sense has been called into life and activity by witnessing the sin and misery which surround them, should allow this custom of using strong drinks to continue its desolating effects without protesting against it.

That men under the influence of ignorance and appetite should wander far away from the road of happiness, is not surprising; but that men educated, and, in some measure at least, under the influence of Christian feeling, should countenance and support, and lend all their influence to the perpetuation of such folly, is indeed hard to be accounted for. It proves that the really beautiful and truly civilizing influences of Christianity, although widely acknowledged, have yet to be acted on. We have yet to learn that God requires of us to do all the good we can, to all men. That it is our duty to abandon every habit, to relinquish every custom, which has a manifest tendency to promote crime and sorrow, or to

degrade the noble nature of man, who might occupy a position in creation but a little lower than that of the angels in heaven.

We have said that the appetite for intoxicating drinks is a growing appetite. This is a fact which no well-informed person will dispute. To bring it home with full conviction to every mind, we give the following striking illustration of its truth, as developed in the experience of Irishmen.

The following statistics of the manufacture of whiskey in Ireland, for 114 years, is taken from "Morewood's History of Inebriating Liquors," a work which appears to be most carefully compiled, and was not written with any view of sustaining the theory we are advocating.

His statement is headed—

"DISTILLATION OF SPIRITS IN IRELAND."

1723	-----	133,733	gallons.
1730	-----	134,748	„
1740	-----	239,811	„
1750	-----	598,546	„
1760	-----	225,217	„
1770	-----	801,174	„
1780	-----	1,229,416	„
1790	-----	2,926,795	„
1800	-----	3,621,498	„
1810	-----	6,412,625	„
1820	-----	4,636,192	„
1830	-----	9,208,538	„
1837	-----	11,809,603	„

The population of Ireland, in 1723, was about 2,200,000; in 1837 it was probably between seven and eight millions. It had about quadrupled. The consumption of whiskey had increased nearly ninety-fold.

It is a law of gravitation, that descending bodies fall with increasing velocity as they come nearer the earth. Here we see, in the moral world, a making haste towards destruction which it is most alarming to contemplate. It evinces a deterioration in national habits,

which should awaken the statesman as well as the philanthropist to the necessity of immediate effort to stem the desolating torrent.

The Temperance reform arrested this downward career, and reduced the annual distillation of whiskey in Ireland in 1842 to 5,290,650 gallons. But it has been for a few years past on the increase, and now, in the year 1854, it amounts to 8,136,362 gallons.

We are again going down-hill, so that active efforts on the part of all classes of the population are needed, to prevent the speedy overthrow of all that is noble or virtuous in the land.

The difficulty of arresting this downward tendency, when the drunken appetite is once created, is strongly illustrated by the following extract from Doctor Macnish's well-known work, *The Anatomy of Drunkenness*:—

To prove the intensity of the desire for the bottle, and the difficulty, often insurmountable, of overcoming it, I extract the following interesting and highly characteristic anecdote from a recent publication: "A gentleman of very

amiable dispositions, and justly popular, contracted habits of intemperance: his friends argued, implored, remonstrated; at last he put an end to all importunity in this manner. To a friend who was addressing him in the following strain, "Dear Sir George, your family are in the utmost distress on account of this unfortunate habit; they perceive that business is neglected; your moral influence is gone; your health is ruined; and, depend upon it, the coats of your stomach will soon give way, and then a change will come too late"—the poor victim, deeply convinced of the hopelessness of his case, replied thus—"My good friend, your remarks are just; they are indeed too true; but I can no longer resist temptation: if a bottle of brandy stood at one hand, and the pit of hell yawned at the other, and if I were convinced I would be pushed in as sure as I took one glass, I could not refrain. You are very kind. I ought to be grateful for so many kind good friends, but you may spare yourself the trouble of trying to reform me: the thing is impossible." The observation of almost every man must have furnished him with cases not less striking than the above. I could relate many such which have occurred in my own practice, but shall at present content myself with one. I was lately consulted by a young gentleman of fortune from the north of England. He was aged twenty-six, and was one of the most lamentable instances of the resistless tyranny of this wretched habit that can possibly be imagined. Every morning, before breakfast,

he drank a bottle of brandy : another he consumed between breakfast and dinner ; and a third shortly before going to bed. Independently of this, he indulged in wine and whatever liquor came within his reach. Even during the hours usually appropriated to sleep, the same system was pursued—brandy being placed at the bed side for his use in the night-time. To this destructive vice he had been addicted since his sixteenth year ; and it had gone on increasing from day to day, till it had acquired its then alarming and almost incredible magnitude. In vain did he try to resist the insidious poison. With the perfect consciousness that he was rapidly destroying himself, and with every desire to struggle against the insatiable cravings of his diseased appetite, he found it utterly impossible to offer the slightest opposition to them. Intolerable sickness, faintings, and tremors followed every attempt to abandon his potations ; and had they been taken suddenly away from him, it cannot be doubted that delirium tremens and death would have been the result.

Such facts as these should make us doubly anxious to arrest the progress of the destroyer in time. An entire abandonment of the use of alcoholic liquors is our only sure means of securing that end.

CHAPTER IV.

"You tell me that I hate the bowl.
Hate is a feeble word;
I loathe, abhor—my very soul
With strong disgust is stirred,
Whene'er I see, or hear, or tall
Of the dark beverage of hell."

WE have alluded to the misery produced by the drinking usages of society among the wealthy and educated classes. That misery, in numberless instances, is so great, that no language could convey any adequate idea of it. The most gifted man fails when he attempts to delineate woes without a parallel on earth. We cannot in words give a picture of the mother's sorrow, when she beholds her son given up to the foul demon of drunkenness, or her daughter an outcast under the same

withering influences. We cannot paint the father's woes when he contemplates the ruin of his child, and when the cold and deathlike feeling is impressed on his heart, that the case of the drunkard is almost a hopeless case ; hopeless, because of the benumbing influences by which he is surrounded ; influences which hasten his degradation, instead of lending him a helping hand to burst asunder those chains which an evil habit has been coiling around him, and which render him daily less and less able—less and less disposed—to shake them off. What powers of eloquence are fitted to describe the wretchedness which dwells in the family which was once blessed with all the comforts of life ; where taste and refinement gilded each passing hour, and shed domestic happiness all around ; but where all is now desolation, because of the drunken habits into which the husband or the wife, the father or the mother, or the beloved child, may have fallen ? As well attempt to describe the blackness of that darkness into which no ray of

sunshine has ever penetrated, or the unfathomable gloom of that mind in which all hope is extinguished.

The sorrows, the woes, the miseries of drunkenness, in abodes that were once scenes of joy and happiness, over which wealth and intelligence had shed a beautiful radiance, must be indeed, from their very depth and horrid gloom, indescribable.

When we enter into the habitations of the poor, do we find the effects of our drinking customs less appalling there? No! emphatically, no! It is here that the evils of drunkenness are found in all their rank luxuriance. Misery the most appalling tracks the footsteps of the demon in the habitations of the working classes. The multiplication of desolation in these abodes is so overwhelming, that benevolence stands aghast, and philanthropy sickens at the thought that the work of restoration is an almost hopeless task. It is on scenes such as these wretched hovels present, that we desire to fix the attention of the ma-

nufacturers, and the sellers of strong drinks; to point out to them the sad havoc of all that is noble in the character of man which they are directly instrumental in creating. They make a living, it is true, by their trade. The brewers and distillers accumulate large fortunes, they dwell in fine houses, and they drive along in beautiful carriages; they seem to satisfy their consciences that all is right with them. It is impossible for mortals to know anything as to the amount of condemnation which will be visited on men, in a future state, who are willing accessories in the production of so much misery as is created by our drinking customs; but thus much may be said, in view of the facts of the case, that to the manufacture, sale, and use of alcoholic poisons, may be traced a large, if not the larger, amount of woe and misery and crime which disgrace the civilization of the present day; so that if the promoters of this desolation are to be rewarded with wealth in this life, and to escape all condemnation in the life

to come, it is not easy to imagine what amount of wrong-doing is necessary to call down the censure of heaven upon erring mortals.

We readily grant that many of our poison-manufacturers are men amiable in most of the relations of society. Some of them are generous and kind-hearted; they pity the woes of the unfortunate and the criminal, and they stretch forth their hands for their relief. Still all the good they accomplish in this way can effect but little in stemming the torrent of evil which is continually flowing from the main occupation of their lives. However, until society comes forward to brand this trade of desolation as an unholy and an unlawful trade for Christian men to be engaged in, it would seem to be a vain effort to direct our labours principally against the dealers in strong drinks. So long as men are found willing to consume these deleterious liquors, manufacturers will be found.

We must arrest the stream at its source, by stopping their consumption; no other course

.

will be powerful enough to put an end to the evil. Our chief business is with the consumers. We must by earnest appeal to their better feelings and to their reason, awaken them to a sense of the magnitude of the mischief they are doing to themselves, to their families, and to society, by the practices in which they indulge. In this way real permanent good can be effected. Every honest teetotaler we make is a tower of strength added to the cause of morality and good order. Thus has the cause of true temperance been already largely promoted, and the foundation laid for still more extensive reformation. Good, incalculable good, has been conferred on thousands of families; so much so, that if the labours of temperance reformers were to cease, enough has been done to make them feel satisfied that their exertions in the cause of suffering humanity have not been thrown away. Their labours are not, however, to cease; nor are the blessings shed abroad by the general adoption of more temperate habits of living to

be limited by the amount of good already effected, great although that good undoubtedly is; but they will be felt increasingly by coming generations of men and women who will be brought up uncontaminated by those drinking habits which so deteriorated their fathers, and so greatly retarded the progress of civilization in these lands.

The following wise and statesmanlike remarks of John Howley, Esq. Q.C. will commend themselves to the judgment of our intelligent readers:—

“While I fully agree with those who assert that any attempt to conceal or soften down the crimes of the country is injurious to the public peace, by blinding public vigilance; still, on the other hand, I can well imagine serious mischief to arise from an indiscriminate and dogged denial of any advance towards reformation, or from a cold or sour scepticism as to any change that may be for the better. There is always a large portion of society who hold their virtues as well as their vices on authority. Example is a powerful engine of human morals. If the people are always hearing of their unmitigated and unaltered depravity, without placing one item to their credit

side, forever presenting a heavy and depressing balance against them; and if they find any step they may take towards reformation derided or under-valued, the pride of good conduct will be apt to subside, and thus one great stay of public virtue may be weakened or removed. Can there be any doubt that the new and powerful ally of law and order—the temperance pledge, which has descended under the auspices of a benevolent and zealous priest, has gained corroborated strength from the general approbation bestowed on those who have laid down a degrading vice, and bound themselves by a public resolution to future reformation? On such grounds, therefore, I have felt it as a part of my duty, presiding here, publicly to recognise the improvement which I think has taken place, and which is not confined to the single head of faction fights. The popular mind is, as far as I can understand, calmer. The great mass of the people are solely occupied in the pursuit of a frugal and laborious industry. Large movements—multitudinous assemblages of the people for the removal of real or fancied grievances, are no longer to be heard of within the county. Those field meetings, which some time since met to deliberate, but were more calculated to menace, have ceased, and the general temper is more harmonized and settled to quiet and domestic objects.”—*Charge at Nenagh Quarter Sessions, 1844.*

In confirmation of this valuable testimony.

from the bench, we add a short extract from a Report of the Irish Temperance Union, to the World's Temperance Convention held in London, August, 1846:—

“ The people now attend fairs and markets, and transact their business at these places of public resort, in peacefulness and concord ; and the faction fights which, previously to the temperance reformation, were such a disgrace to the national character, are almost unknown ; and the scenes of drunken riot and disorder so common in former days are seldom witnessed. Some attribute this improvement to the efficient police system now in existence ; but the committee have no doubt that teetotalism is the great peace-preserver, and they believe that the magistracy willingly accord a large meed of credit to it, as a valuable auxiliary to their labours.”

In the year 1843, or just about the time when the consumption of whiskey had reached its lowest point in Ireland, the Lord Mayor stated at a public meeting in Dublin, that only seven prisoners were held for trial at the last Quarter Sessions ; only seven out of a population of 300,000 ! And at the same meeting Mr. O'Connell stated that only fifteen prisoners

were held for trial at the last Assizes in the county of Kerry : Only fifteen out of 350,000!

In 1840, Lord Morpeth (now Earl of Carlisle), in his place in the House of Commons, bore similar testimony to the morality of the Irish people, which he attributed to the spread of the temperance reformation. Indeed, there can be no rational doubt of the great value of this promoter of virtue and happiness.

The following letter, addressed to the late Peter Purcell, Esq., and read by him at a public meeting held in Dublin, on the 27th of January, 1843, to lay the foundation of a suitable testimonial to Father Mathew, needs no comment. It speaks eloquently in favour of the cause we advocate; and it is doubly valuable as the testimony of a physician and surgeon who ranked among the foremost in his profession :—

“ Rutland-square, Jan. 22nd, 1843.

“ MY DEAR SIR—I send you a brief memorandum of the facts I accidentally mentioned to you the other day, respecting the causes of admission into the Richmond Sur-

gical Hospital, before Father Mathew's happy influence converted the poor of this city from drunkenness to sobriety.

"The hospital contains 130 beds, chiefly appropriated to surgical cases, and before the pledge was so generally taken by the poor of the city, we were never without cases of wounds and broken heads and arms of women, the cruel inflictions of their drunken husbands, when, at the same time, it usually contained cases of infants and children half burned or scalded to death through the negligence of their drunken mothers. The hospital, I may safely say, was never without cases of delirium tremens, many of which ended fatally. Indeed I know of no instance of any individual affected with this malady, arising from the abuse of ardent spirits, who did not ultimately die of the disease.

"Now, if we contrast these facts with the records of the hospital since Father Mathew has made us a sober people, we do not find a single instance of wounds, burns, or scalds *attributable to drunkenness*! and seldom or never is any case of delirium tremens admitted into hospital.

"The records of the hospital also prove, that since the great mass of the population of this city have become sober, that the rate of mortality amongst all description of patients is *considerably reduced*—a proof of the increased strength and powers which the lower orders in this mode acquire of effectually resisting the influence of disease.

"My dear, Sir, truly yours,

"RICHARD CARMICHAEL."

The drinking customs of our people are mainly kept up by habit and fashion; people feel unwilling to relinquish usages long sanctioned by the universal practice of all classes, and which are so associated with acts of kindness. They are, however, beginning to learn that the rites of hospitality may be performed generously and kindly without the presence of intoxicating drinks at their entertainments. Drunkenness is now held to be disgraceful, and thus a large step in advance has been gained. We may hope that growing intelligence and growing thoughtfulness will, ere long, teach the community that the only safeguard against drunkenness is the avoidance of the use of those liquids which place men in that most miserable of predicaments. Reason is the highest gift of God to man. The idea of overturning that power which alone raises us above the brute creation by any voluntary acts of our own, should be looked upon with apprehension, and this condition considered one of the greatest of calamities. To find that this crime

is held in dishonour is therefore cause of general congratulation, as it will be, some time hence, when any use of alcoholic poisons shall be regarded as adverse to the best interests of society. Some of those cruel and degrading sports which constituted no slight portion of the amusements of our forefathers, such as bull-baiting and cock-fighting, have passed away before the influences of a higher civilization. May we not reasonably expect that our drinking customs, which are also but a relic of a barbarous age, will yield to similar influences, and that posterity will take delight in pure and enduring pleasures such as these customs can never afford?

Sensual indulgences are, no doubt, still extensively prevalent, to the great detriment of those nobler pleasures which have their source in the higher attributes of our nature; but it would be treason to our faith in the progress of our race, to doubt for a moment the ultimate supremacy of reason over appetite, of virtue over vice. The cruel amusements called "field

sports," from which some still derive an unmanly gratification will yet be discontinued; so likewise will be the indefensible drinking usages of society; and abundant means will be found of expending the exuberance of animal spirits, through channels which will leave no painful sensations in the retrospect.

To him who loves to dwell on the continual advancement of man in the road of virtue and civilization, there are, amid all the discouragements which surround him, indications of a bright and a beautiful future. What has not science done for us of late years! Her study has unfolded to us many of the powers of nature, and made them subservient to our use. Are the moral sentiments to lie stagnant within us, while the intellectual faculties are in full activity? This would not be in accordance with the general operations of Providence.

We claim for christianity that it has greatly improved mankind; why put any bounds to its beautiful and beneficent operations, or enter-

tain any doubt that it is destined to overthrow much more of the moral evil that exists?

Intellectual advancement and moral improvement should go hand in hand. If the latter lag behind in the race, let us hope it will yet pull up all lee-way; and let teetotalers labour on faithfully, having full confidence in the realization of this blessed result.

Teetotalism, like a beneficent angel of light, spread its healing wings over Ireland, and, through the agency of Father Mathew, it moved the heart of the entire nation. The great reformation was extensively adopted by the people. The sum of happiness thus shed abroad is incalculable. Families long sunk in misery were released from all those indescribable sorrows which an indulgence, on the part of some of their members, in the use of strong drinks had brought upon them. Comfort and happiness dawned upon tens of thousands who had been long strangers to these joys. Very many mothers blest the day of

their liberation from the thralldom of intemperance; and thousands are now living in peace and contentment, because of their steady adherence to the advice of the apostle of temperance.

The following facts, taken from a Report of the Waterford Temperance Society for 1841, are deeply interesting; such results are delightful to contemplate. If the principles of teetotalism were made an essential branch of education in all our schools, similar blessings would soon overspread the land:—

“In the former report I omitted stating any thing respecting the progress of temperance in the mines of Knockmahon, situated in the parish of Kill, and in the cotton factory of Portlaw, as I had not sufficient information on the subject; but having since acquired that information, I feel a pleasure in laying it before you.

“In the copper mines of Knockmahon over one thousand persons are daily employed, about eight hundred of whom have taken the pledge. Since they did so, now two years ago, a few of them violated it, and have been dismissed from the mines;—the others are persevering with fidelity. Before the introduction of the system there, the workmen were much given to intemperance, and particularly the

miners; they were then difficult of management—frequently disobedient, idle, quarrelsome—often sick, neglectful of their families—many of them without a change of raiment for Sundays, and their houses almost destitute of furniture. Since the introduction of temperance, the face of things is quite changed for the better. They are now peaceable, laborious, cheerful, industrious—good parents, affectionate brothers and sisters, and kind friends; enjoy excellent health, and are much better able to labour—give great satisfaction to the managers—are obedient and respectful, well clad, with cottages well furnished, and in the enjoyment of several blessings and domestic comforts which they were heretofore strangers to; vice is now discountenanced, and Christian virtues are esteemed and encouraged. The average amount of wages now paid monthly at those mines, is about £2,300. Heretofore the same number of persons at the same sort of work earned usually about £1,900; besides, it is supposed that out of this they commonly spent, in using intoxicating liquors, about £500 a month. If there be any class of persons in the kingdom who could show or prove a necessity for the use of such liquors, they are the miners; for they have to endure wet, cold, heat and hard labour, and yet the contrary is verified in them. They state that they are less liable to colds, are better able to labour, and are in the enjoyment of better health now than they were when they used these liquors.

“In the Cotton Factory of Portlaw, there are also over a thousand persons employed. If the principles and practice of temperance be highly praised and encouraged at the mines of Knockmahon, they are not less so at this extensive and excellently well-ordered concern. Since they took the pledge, about twelve months ago, from Father Mathew, only a few have relapsed, and have been dismissed from the employ. One of the principal managers of the factory, on being asked how the system was working there, replied, ‘We find all classes improved by the introduction of temperance, and all those who have had hard labour, such as blacksmiths, iron mechanists, carpenters, &c., testify that their health is improved, and that they can go through their work with more ease than when they used intoxicating liquors.’ Doctor Martin, physician to this factory for the last nine years, says, ‘that it has been found that the practice of total abstinence from intoxicating drinks is quite compatible with the labours of the people at the factory; that it has not produced any injurious effects; but, on the contrary, they enjoy better health, are better fed, and better clothed; and that although the last year was the hardest the people experienced for many years before, from the dearness of provisions, they were, nevertheless, better off than they were in any of the preceding years; and in his opinion, they would have been overwhelmed with misery last year were it not for their temperate habits.’ The people themselves have given similar testimonies. They look

remarkably clean, healthy, and cheerful ;—they are industrious, peaceable and orderly—their cottages well furnished ; they enjoy many domestic comforts to which before they were strangers, and give the manager much satisfaction.”

Teetotalism has, in spite of many drawbacks, done incalculable good. However deplorably our people may have stopped short in their adoption of this great and most salutary reform, it has yet been instrumental in conferring great happiness upon many, very many, in these lands. The bright side of the picture reveals to us many a beautiful scene. The following anecdote told, we believe, by Mrs. S. C. Hall, might be paralleled by very many similar cases, to attest that the labours of temperance reformers have not been thrown away.

Mrs. Hall states (we give the story from recollection,) that she was one day walking in the environs of Cork, when her attention was attracted by the neat appearance of a cottage. Wishing to see if its interior arrangements were equally attractive, she entered, and

very soon discovered that it was the abode of comfort and happiness. The good woman of the house was at home. She welcomed her guest with characteristic Irish hospitality, offered her a seat, and was soon prepared to give Mrs. Hall a history of her life, which she did with joy beaming in her countenance. It was to the following effect :—" Four years ago we were as miserable as we are now happy. My husband was given to drink ; he spent most of his earnings in the public-house, and left me and our four children starving. Oh, ma'am, we were in a pitiable condition. As good a husband as ever a poor woman had was destroyed by the love of liquor. We were so badly off, that I had thoughts at one time of going into the poor-house. My husband is a fine tradesman, a wheelwright ; he always had employment, and he earned a guinea a week. But it was of little use to us. I seldom got even five shillings of it for the support of the family ; we were sadly off indeed ; we had no furniture, and but little clothing, and hardly

as much food as served to keep body and soul together. This was but four years ago, and see what a blessed change has come over us. The good Father Mathew—may heaven be his bed—arose, and like a blessed angel of light he came to banish drunkenness from Ireland. God Almighty put it into my husband's head to take the pledge. The first news I got of it was on the following Saturday evening, when our eldest little boy ran into the house, crying out, 'Here comes daddy, and he's not drunk.' Sure enough, the good news was soon confirmed. The father of my children was sober on that Saturday night, and, praise be to God, he has been a sober man ever since. He said to me, 'Mary, I'm a teetotaler.' 'Is it the truth you are telling me, John?' said I. 'Indeed it is,' said he; 'and there's the proof of it:' with that word, he put into my apron twenty-one bright shillings—the whole of his week's earnings. You may be sure, ma'am, I thanked God that night on bended knees; and good reason I have had to thank Him every night

since; for ever since that blessed day there has not been a happier family in the broad county Cork than ours. Oh! ma'am, teetotalism is a blessed thing; it has saved us, and thousands of others, from sorrow and misery. May it never fail in the land! may it always find supporters among the rich and the poor! Soon after my poor husband took the pledge, we began to be happy. I bought the furniture that you see—a table and six chairs, and also good beds for us to lie on; and one Saturday night, a few weeks after he became a sober man, I met him on his return home from work, my children and myself dressed in new clothes, and I had a 'bran new' suit for him on one of the chairs, and, as you may see, our cottage was nicely furnished in all respects. That was a happy night for us, and we have been happy, thanks be to God, ever since."

This interesting anecdote is calculated to make a deep impression on the mind. It exhibits, in a striking manner, the physical as

well as the moral advantages immediately derivable from the practice of teetotalism; and we may learn from it also, how instrumental the truly sober man is in promoting general prosperity. We find that by the savings of a few week's unwise expenditure in the public-house, a comfortless abode was transformed into a little paradise, in which peace and plenty reigned. And, by a little deeper reflection on the matter, we learn that in the expenditure of the money necessary for the purchase of the comforts thus obtained, a large amount of employment was given to many tradesmen.

If the money heedlessly wasted on alcoholic liquors, in the production of which but a small amount, comparatively speaking, of labour is employed, were laid out in the purchase of food and clothing and furniture, and in the erection of comfortable and suitable houses for the working classes, employment for all would be abundant. In fact, we should have capitalists looking for labour, instead of labour pressing upon capital; and the artisan and

labourer would receive good wages, so that their means of supplying themselves with all the comforts of life would be increased from two sources. One, their own savings from a ruinous expenditure on strong drinks; the other, increased wages, arising from a greater demand for their labour—a demand which would be permanent and increasing.

These are thoughts which should engage the attention of the young. If they act on them in the outset of life, they may secure for themselves, in after years, “health, peace, and competence.” A collier in an English coal-mine, who was fond of attending the public-house, in a moment of seriousness computed his annual earnings, which he found to be over £100. He said to a friend of ours, that he had not one hundred shillings saved. “No,” said his sister, who was standing by, “nor one hundred pence either.” This man was a bachelor, and, we fear, a type of a large class of working men.

It is time for our people to be wise.

Mr. S. C. Hall gives an interesting account (I pen it also from memory,) of his conversion to teetotalism, through the instrumentality of an Irish lad. Being in Ireland, and on an excursion in the county of Wicklow, he visited the far-famed Glendalough, or Seven Churches. On his entrance into the glen, he was met by a lad some sixteen or seventeen years of age, who offered to act as his guide. The offer was accepted, and the boy proved to be an exceedingly intelligent companion. While rambling about, Mr. Hall produced a flask of whiskey, and offered his guide a "*dram*;" but the boy refused it, and said he was a teetotaler. Mr. Hall appeared incredulous, and in order to test his sincerity he offered him money to tempt him to violate his pledge; five shillings were offered, but without effect; the bribe was increased by degrees to a sovereign—the boy's frame the while trembling, and his eyes flashing with indignation. At length he stood forward in an attitude of manly firmness, and with much dignity of

manner he exclaimed, "Sir, you know not what mischief you are attempting to do; young as I am, I have been a drunkard; many is the good half-crown I have earned as a guide in this place, and then spent it on whiskey. The gentlemen used to give me a dram out of their bottles, just as you have offered one to me now, and I was then but too willing to accept it. After getting the taste of it, I would go to the public-house, and there spend on drink all I had earned during the day. But, sir, this was not the worst of it. I am the only support of my mother, and while I was drinking she was left to starve. Think of her misery, and of my selfishness. But the times are changed with us; I have been for some time a teetotaler. I took the pledge from Father Mathew, and with the help of God I'll keep it while I live. When you engaged me to-day as your guide, I wanted you to allow me time to put on my Sunday clothes; for, although I am not ill-dressed now, I have much better clothes for

Sundays and holidays, none of which was I in possession of while I was in the habit of going to the public-house ; and besides this, my mother has now every comfort she can desire. All this happiness you are endeavouring to destroy. You tempt me to break my pledge ; to become false to my vow, made before God and man. Oh ! sir, you do not know what you are doing. I would not break my pledge for all you are worth in the world !” The boy’s earnestness and eloquence made a deep impression on Mr. Hall, who saw that he was in the presence of a hero.

After a moment’s reflection, his determination was fixed ; he decided on becoming a teetotaler ; and, in order to prove his sincerity to his guide, he flung his flask of whiskey high over his head into the lake, in whose deep bosom it now lies buried. The joy and excitement of the boy were intense ; he danced about in a wild exuberance of delight. It was a scene not soon to be forgotten by either of the actors in it.

We hope boys and young men, into whose hands this little work may come, will take a lesson from the noble conduct of the young guide in the valley of Glendalough.

This fine adherence to principle it is beautiful to contemplate. It should be the aim of every teacher to inculcate this feeling in the minds of his pupils, and the young should be taught to consider it of more value than rubies or any other earthly possession.

To these instances of the happiness resulting from the adoption of teetotalism as the rule of our life, very many of a similarly cheering character might be added. We could, from our own experience, relate several cases in which families, long sunk in misery, were through its means raised to a condition of abounding happiness, and doubtless every teetotal advocate has similar stories to tell.

Our labours have not been unblessed or unfruitful; and however much we have reason to regret that the good seed, sown so widely, has not produced a more abundant harvest,

we have no grounds for discouragement. If but one family had been saved from the miseries of drunkenness, it would be an ample return for all that any of us have done in the cause ; but our remuneration rests not there ; hundreds—nay, thousands—of families live to rejoice under our spotless banner, and to cheer us on to further victories in this bloodless, this blessed warfare.

The enthusiasm which agitated the public mind on the subject of temperance, a few years ago, has no doubt abated ; something like slumber has followed it ; let us hope that the sleep is only for a little time, and that our people will arise in renewed vigour, and go forth again in majesty and power, for the overthrow of their deadliest enemy.

It is in vain that philanthropists endeavour, by other means, to advance human happiness. If they neglect, by precept and example, to enforce the necessity of perfect sobriety, their labours will be in vain. Real comfort will be unknown. Virtue, morality, religion, will be

but little appreciated until the drinking customs of society are abandoned ; for these customs are at war with all that is pure and holy, and have always been found strong enough to counteract the efforts of good men for the social or political improvement of their country.

That educated and intelligent men should have failed to see and acknowledge the value of teetotalism, as an agent in the reformation of mankind, to a far greater extent than has yet been the case, is cause of surprise and regret. Their eyes must be opened on this subject before extensive and permanent good can be accomplished. We place in the foremost rank of our difficulties, we consider as the greatest bar to our present and future success, the moderate drinking of intoxicating liquors. This is the grand deception. One respectable consumer of alcoholic drinks does more mischief in society than a dozen drunkards. The drunkard is a beacon to warn the thoughtless ; the moderate drinker is a lure, to entice the young into paths which lead to certain

misery. Mothers point out the intoxicated man to their children, as a loathsome being whose example is to be shunned, whose company is to be avoided; but they feel no apprehension about allowing them to associate with the cautious, or, it may be, the hard-headed respectable wine-bibber and yet in truth it is the latter whose example they have most reason to dread; for all experience warns us that, wherever intoxicating drinks are used, there the vice of drunkenness prevails, there the miseries of drunkenness are experienced; and it is a truth which none will deny, that all drunkenness has its origin in moderate drinking. Whatever may be urged in favour of moderate drinking, however men may be warned to keep within its limits, the thing is impossible. Individual moderate drinkers have kept themselves sober all their lives, but no *people* have ever used strong drinks with safety. The general appetite for them is so craving, that it leads on to excess.

The moderate drinker argues that he, as a

member of society, is only called upon to show a good example to his fellow men, and that in drinking moderately, he does show a good example; that he is in no way accountable for others who may drink to excess.

This seems plausible reasoning, and in relation to a large number of human actions, it would be cogent; but in relation to our question it will be found, on investigation, unsound in every point of view.

Moderation, or the temperate use of anything, is a term which can be applied only to customs and practices that are not injurious in their tendency, and which conduce to the health and virtue of mankind. It has been shown, on the best possible evidence—on that of two thousand physicians of these kingdoms,—that alcoholic liquors are injurious to health. It is an admitted fact that alcohol is a poison. Is it not, therefore, erroneous reasoning to talk of *moderation* in its use? We might, with equal reason, talk of the *moderate* use of arsenic, or of prussic acid, or of opium; and

men are to be found who do talk about the propriety of the *moderate* use of these articles. It is as medicines, and not as food, that they must be used. No man in his senses, in this country, would recommend them as daily articles of diet. We say, in this country, for there are in other lands plenty of unwise men, who advocate the use of opium and of arsenic, and who, by using it, reduce themselves to the condition of drivelling idiots; just as many foolish people do with us, when they tamper with intoxicating drinks. In truth, *moderation* is a misnamed term in relation to all these articles; their constant tendency being to sap the foundations of health, in whatever quantities they may be used. And when we come to contemplate their effects in relation to the morals of a community, their consumption is altogether indefensible. No other practice that can be named produces such wide-spread misery and demoralization, as the practice of drinking intoxicating liquors is fairly chargeable with. It treads in the footsteps of civilized

man, and keeps numbers in a demi-savage condition of existence. No one denies this, and yet we have unnumbered advocates of the baneful practice of *moderation*. It is from so called *moderation* that all these evils flow. If we had no *moderate* drinkers, drunkenness would be unknown. Whole tribes of Indians have been exterminated by the use of intoxicating drinks. Among these simple denizens of the forest, they go by the name of "fire waters;" and both among them, and among the aborigines of some of the South Sea Islands, are now to be found tribes who have altogether abandoned their use.

When will the spirit of Christianity sufficiently enlighten men's minds every where, and induce them to drive this curse from all corners of the earth? "Am I my brother's keeper," is the language of the sensual and the thoughtless. It was the language of every *moderate* drinker who became a drunkard; but is it language befitting intelligent beings, who see all around them the miseries produced

by our drinking customs? These customs find no excuse in the wants of man, but have their origin solely in appetite—in that love for self-indulgence which has been condemned by the best instructors of mankind in all ages.

It cannot be too often repeated, or too strongly impressed on every mind, that *moderation* is the great enemy of teetotalism. It is the seed of all the evils which flow from the drinking customs of mankind.

The plague which desolates a province, and comes unperceived, had its origin in some neglect of cleanliness, or of the sanitary laws of our being; so it is with intemperance, its approaches are also stealthy and unperceived, and it has a like evil origin. We must arrest it in its infancy, for in its maturity it often proves a giant too strong for us to overcome.

This is the work of the temperance advocate; our duty is to warn our fellow-men; to put them on their guard against the insidious approaches of that enemy which has no mercy;

whose unceasing cry is "destroy! destroy! and leave desolate the earth!"

Even if alcoholic liquors were of much value in the economy of nature, it would be the part of wisdom to raise up such barriers as should most effectually guard men against their injurious effects; but seeing that they are in no wise essential for the maintenance of health or for the promotion of happiness, is it not a species of folly almost amounting to insanity to countenance their use at all?

Bacchanalians have shouted the praises of wine, and poets have sung of the joys it has created; but where are the blessed results to be seen? Are they to be found in the greater manliness and virtue of men when under its stimulating influence? Are public or private virtue and honour promoted by its use? Answer, the life and death of eminent men in all ages, who have sacrificed all at the unholy shrine of appetite. Answer, the debased condition of tens of thousands at our elections of members of parliament, whom drunkenness

reduces to the lowest depths of dishonour. Answer, the forlorn condition of wives and children deserted by their natural protector, who finds his joys in the wine-cup rather than in the bosom of his family, and in the performance of all those duties to which heaven has annexed pure and lasting happiness. Answer, the ingratitude of sons; and the ruin of daughters, who are an easy prey to the destroyer, when under the influence of this poison.

To compensate for the woes and crimes of which wine, and all the family of intoxicating drinks, are the fruitful parents, what are the benefits they confer upon man? We are at a loss to discover a single good which follows in their train, or one single joy which a rational being should boast of, as resulting from their use. So far as we can see, the pleasures arising from them are all sensual: not one of an ennobling character springs from their use. Their tendency is to inflame the passions, not to call into exercise those feelings of a kindly

nature which expand the soul, and give permanence to passing pleasures. The great excuse for our drinking customs is, that they create conviviality; but whatever tendency they may have in that direction, is more than counterbalanced by the irritable and malignant feelings they evoke. What true satisfaction can an intelligent man derive from the retrospect of a party, at which several of his companions were reduced to a condition of drunkenness? When he reflects on the sources of his real enjoyment on such an occasion, he will find that few of them had any connexion with wine-drinking. The probability is that he drank very little, and that he derived his pleasure from intellectual sources—from a friendly interchange of sentiment and opinion with those by whom he was surrounded.

We lately heard of some of the doings of alcohol at a dinner party which was given upon an occasion of national importance, and at which the representative of royalty was a guest.

When the fumes of champagne and other alcoholic stimulants had gained the ascendancy over many brains, an old gentleman of the party, famed for his powers of mimicking a popular clergyman, was helped upon the table by his intoxicated companions, and boisterously called upon for a sermon. He was not at the moment so completely lost to all sense of propriety as to take his text from Scripture, so he commenced by a quotation from Shakspeare, and amused his audience for some time in a way which, to say the least of it, must have left a bad impression on the minds of intelligent strangers who were present. Surely no man in his senses would justify such conduct, or deem it a fitting amusement for accountable beings; and yet gentlemen were the actors in this disgraceful scene.

At the close of this thoughtless procedure, many of the parties retired to the principal hotel of the town; and one intoxicated gentleman of national celebrity was given in charge to the waiter, with an injunction to see that

his candle was safely extinguished, for, as the house was crowded that night, it would make any alarm of fire a thing of serious consequence.

This is one of the risks to which innocent persons are subjected by the drunken orgies of public dinner parties. In private life, such conduct is now seldom witnessed, and would not be tolerated. Yet the *genteel* drinking which is tolerated there, produces its bitter fruits in more than sufficient abundance to divest the real or fancied conviviality of our drinking usages of their short-lived charms.

We have no doubt it would be found, on investigation, that there are few families in these lands who have not to deplore the ruin of one or more of their members by drunkenness. A father of a large family told us recently, that, as a warning to his sons, to guard them against excess in the use of drink, he informed them that five of their mothers' uncles died of delirium tremens.

We are ourselves acquainted with a re-

spectable family which lost two of its members by that horrible disease; and a third is at the present hour in such a state of drunken degradation, that he is kept clothed in rags, as he would sell, or otherwise dispose of for drink, any good clothing he might be put in possession of; and this man was tenderly and delicately reared.

There is no doubt that the demon claims his victims in almost every family, and that the brightest and most gifted are, not unfrequently, those who are the first seized upon; these being, as we have before stated, the most open to the temptations and allurements of this dire enemy of the human race. From their convivial qualities they are welcome guests everywhere, and everywhere they are invited to partake of the cup which proves their ruin.

CHAPTER V.

"Truth, crushed to earth, revives again,
 The eternal years of time are hers;
 But error, wounded, writhes in pain,
 And dies amid its worshippers."—*Bryant*.

"Let us not be weary in well doing."—*Gal. vi. 9.*

THOSE who would improve the condition of mankind must cherish a hopeful spirit ; we must not yield to a feeling of despondency, because difficulties, which sometimes seem insurmountable, arise to impede our onward progress. In spite of them all, we see that the progress of our race is onwards. Physically, we move on with rapid strides. Morally, the advance is less perceptible. It seems to some almost a hopeless task to wage war with the drinking customs of society ; these customs are so intermingled with all the social observances of life. But truth exercises a power and sovereignty so paramount over error, that in the end it triumphs. Therefore, let the

friends of man, and the believers in human progress, have but reasonable faith in this great principle of God's government of the world, and they will yet, by faith and perseverance, free the nations from the curse of drunkenness. Either the day-star of teetotalism must go forwards, or the tide of civilization must roll backwards. We cannot stand still.

The community may be divided into two great classes; the men who, by precept and example, seek to bring about the reign of perfect sobriety, and who are known by the name of teetotalers; and those who, by precept and example, teach men to indulge in the use of intoxicating drinks, and who are the drunkard makers in society. The little band of teetotalers have large odds to contend against; but as they promulgate a great truth, which will shine with greater brilliancy the more it is subjected to the trying ordeal of public opinion, their sentiments must ultimately prevail. Ignorance and interest now serve to obscure their beauty, but these clouds will be dispelled, and

the sunshine of temperance shall penetrate into every mind.

To change the habits and customs of mankind has ever been found a difficult task, for which reason the progress of civilization in the world has been slow; but it does progress notwithstanding, and man becomes happier under its influences. A century ago, our forefathers believed that a very high degree of civilization marked the age in which they lived; yet the onward progress since has been immense, and so it will still be with human affairs. The next hundred years will witness social changes of such value to man as we of the present day have as little idea of, as our forefathers had of our advances; and not one of them will be productive of more abounding happiness than the abolition of the drinking customs of society. Men will yet look upon the use of alcoholic beverages with abhorrence, and they will consider our toleration of them in the present day as a mark of the barbarism of our time. Duelling and some other vices have almost

disappeared before the growing light of Christianity. So it will be, by and by, with our drinking customs ; so it is already with some of them. It is but a few years since our first merchants and gentry mingled freely in the vulgar pleasures of porter and beer drinking in low public houses, and in the debaucheries practiced at Donnybrook fair, and other places of similar resort. Such practices are now disreputable ; and intoxication among gentlemen is deemed a bar to intercourse in private life. It is only at our public dinner parties that men may yet drink to intoxication without loss of caste in good society. These are cheering signs of the times. The man of respectable position in society who should now visit the common public house, and there drink porter out of "pewter pots," as was the daily practice of our fathers, would be at once shunned by his acquaintance, and handed over to the companionship of the vulgar herd. So it will be in the days that are approaching, with all who touch and taste of the wine cup ;

such vulgar pleasures will be deemed unworthy of God's rational creatures, and purer joys will be sought after, as the gratifications of a higher degree of civilization. Is it not the duty of every man who loves his species to hasten the approach of such a glorious time?

In the Twenty-fourth Annual Report of the American Seamen's Friend Society, we find the following statement:—"Even thirty years mark mighty changes in the extent of our commerce, in the tonnage, speed, and beauty of our ships, and the number and character of our seamen. Thirty years ago, voyages were long and dubious; no steamer ventured on the long and perilous way; now ocean's currents and gales are known, and being mapped and marked; ocean's chariots for the race are on the ring; that ring, the circle of the earth. Then our tonnage was little more than *one million*, the number of our seamen less than *fifty thousand*; now it is almost *four millions*, our seamen and boatmen more than *four hundred thousand*. Then drunkenness and pro-

fanity were the sailor's characteristics—the rule ; now they are becoming the exceptions ; more than *seventy thousand* of them are men pledged to temperance. Then the sailor's boarding house was a den, its keeper a *land-shark* ; now nearly *fifty* Sailors' Homes and temperance boarding houses grace our sea-ports, many of them places of prayer."

These are gratifying evidences of progress. American seamen have carried off the far larger portion of the whale fishery of the world ; very many of them, as above stated, are teetotalers. The severest labour needs no alcoholic stimulant.

In connexion with the foregoing interesting statements, we take from the journal of the American Temperance Union, under date July 1st, 1852, the following extract from a letter by Bishop Potter on drinking usages :—

"It is not the opinion of temperance fanatics merely that adjudges drinking to be hazardous. It is so in the estimation of those who are close practical observers and actors in life. Mr. Jefferson is said to have expressed his

conviction, the result of long and various experience, that no man should be intrusted with office who drank. I have now before me evidence still more definite, in the two-fold system of rates proposed to be applied in one of our large cities, by the same Life Insurance Company. The one set of rates is adapted to those who use intoxicating liquors; the other to those who do not use them at all. Suppose you wish your life to be insured to the extent of one thousand dollars, and that you are twenty years of age. If you practice total abstinence, the rate will be eleven dollars sixty cents per annum; if you use intoxicating drinks, it will be fourteen dollars seventy cents. At twenty-five years of age, the rates will be as 13d. 30c. to 17d. 00c.; at thirty years of age, as 15d. 40c. to 16d. 60c.

“I have also before me the returns of two Beneficial Societies, in one of which the principles of total abstinence were observed, while in the other they were not. The result has been that, with the same number of members in each, the deaths in one, during a given period, were but seventy-seven, whereas in the other they were one hundred and ten; making the chances of life as ten to seven in their favour, who practise total abstinence from intoxicating drinks. This result need not so much astonish us, when we are told, on the authority of persons who are said to have made careful and conscientious inquiry, that of all males who use intoxicating liquors one in thirteen become intemperate.

“ Here, then, are results reached by men of business, when engaged in a calculation of mere probabilities. Drinking, according to their estimate, is hazardous—hazardous to life and property—hazardous to reputation and virtue. Is it not wise then to shun that hazard? Is it not our duty?”

We cannot look at this question of temperance from any point of view, without being struck with its deep importance. The apathy with which it is viewed by a large portion of the educated and thinking men of society, is not the least extraordinary circumstance connected with it. It would be difficult—may we not say impossible?—to bring forward stronger evidence in favour of any cause than teetotalers offer to the world in support of the principles they advocate; and yet those very men whom we would imagine the most likely to afford us the most strenuous support, the religious teachers of the people in general, look coldly on our efforts, and withhold aid and sympathy from a movement more calculated to promote the general happiness than any other that can be named. There are a few

noble exceptions among the clergy to this too general indifference, and these are shedding blessings all around them ; for the people are very sensible of the value of perfect sobriety, and they only need a kindly encouragement from leaders in whom they place confidence, to rally vigorously around the standard of teetotalism.

We here record, with great pleasure, the invaluable labours of the Very Rev. Dr. Spratt, of Dublin, who has for many years past thrown himself heartily into this great movement. Cheering results have flowed from the steady efforts of this excellent man. His influence, accompanied by the blessing of the Almighty, has raised many families from misery into a condition of great comfort.

We feel assured that if the clergy generally had but the firmness to throw themselves into this warfare against drunkenness, the people would lend a willing ear to their exhortations, and joyfully co-operate with them for the annihilation of this vice ; which is the great

retarder of progress in wealth, in civilization, and in happiness, and, we may add, in religion and virtue also.

We must look to the people at large to sustain this great movement. They are the chief sufferers from the drinking usages of society, and they must be the pioneers who will clear all difficulties out of the way of a happier condition of humanity. Ignorance of the nature of alcohol is the great source of our mistakes in relation to this question; and the educated classes are too frequently as ignorant on the subject as the most uncultivated portions of the community. All who drink it are either ignorant or unmindful of those natural laws which regulate the health of man, and which declare that alcohol, as well as every other poison, is unsuited to the purposes of life, and should never be used except as a medicine.

Being satisfied, from our intercourse with otherwise intelligent men, that deplorable ignorance on this subject widely exists, we are most anxious that the nature and qualities of

alcohol should form an especial branch of instruction in all our schools. Its effects, physically and morally, on the human being, should be considered by all an essential portion of early education.

The uncertainty of life is proverbial. Man having no certain rule, such as the instinct of inferior animals, to govern his appetites, too frequently indulges his inclination for intoxicating stimulants on the grounds that they are either useful, or at least not to any considerable degree injurious to him. Some men who use them habitually live to a good old age; hence it is argued that life is not shortened by their use. Apply this argument to the use of opium, and we at once see its fallacy; yet opium is freely used in some countries, and men reason similarly with regard to its use. Because some of the slaves of this custom escape being cut off in early or middle life, it is contended that the use of opium, in *moderation*,—for all men contend that they use these articles in *moderation*,—is not inimical to life. So reason

the drinkers of alcohol; but while a few survive the practice to a good old age, thousands are hurried to the grave prematurely, and leave young families in much distress to struggle with the world.

Some knowledge of physiology, or the laws of health, would guard men against these erroneous notions, and much physical suffering would be avoided.

But the physical evils arising from the use of intoxicating drinks, are light when put into the scale against the moral mischiefs they produce. So that intelligent human beings are loudly called on to do all that they possibly can to save society from their fataleffects. Many good men disclaim this responsibility; but yet we ask, are benevolence and philanthropy the idle dreams of visionary men? Is there no claim on the moral man to guard society against the acts of those whose passions and whose vices are continually endangering the social fabric? The question we should ask is, Is drunkenness a serious evil? If so,

how is it created? and how is it to be prevented? There can be but one answer to these questions. Drunkenness is an evil; it is created by the use of alcoholic drinks, and it is to be prevented by their relinquishment. Good men in all ages have inveighed against this vice, and striven ineffectually to arrest its progress. *Moderation* has been preached as the remedy, but it has ever been found a feeble barrier against the inroads of intemperance. We teetotalers exclaim, show us a better remedy than ours, and we shall at once adopt it; our object is, to attain a good end by the shortest and best means; we are not so wedded to our theory as not to be willing to relinquish it for a better, as soon as that better one is offered for our acceptance. In the meanwhile, are we not justified in calling upon all men who profess to be guided by the pure and benevolent principles of Christianity to come over and help us? Our fellow-men are brutalized and degraded by strong drinks; we desire to raise them out of their fallen condi-

tion, to make them feel that their soul is so noble, so nearly allied to God, that they should guard against its debasement.

We say to all, if you cannot join us—if the plan we have devised be unsuited, in your estimation, for the attainment of the object we all have in view, are you not bound, as intelligent and accountable beings, zealously to labour in some other direction for the overthrow of an evil which you admit to be one of great magnitude? What are you doing? How are you labouring to free your fellow-men from the galling yoke of intemperance? If you do nothing but find fault with our theory and our practice, are you not fairly chargeable with encouraging the sin of drunkenness in the land? The more respectable your position in society, the more guilty you are against God and man for your indifference. We deny your right to stand idly by, while a torrent bearing desolation on its waves is rushing by you, carrying away in its progress myriads of your fellow-men, whom you might save, if you adopted means for their

preservation. If you be not Christian men; if you refuse to submit your actions to the test of Christianity, which calls on the strong to assist the weak; you are at least men—members of society, of which you are a component part; and in whose joys and sorrows you must, of necessity, take your share. Are you not bound even by this tie to work for the moral improvement of the community? Does not the principle of selfishness, rightly understood, demand of you such a course of conduct as will tend to the production of the greatest amount of happiness? And is it not manifest that the drinking customs of society are at eternal war with happiness?

Let us view this question of teetotalism in what light we may, it is a question of deep importance; one which may not, without guilt, be thrown aside. The mind of the community is busy with it; and the time is coming, in which that man will not be considered a friend to his country, who does not take an active part in its discussion. Either intemperance

must be overthrown, or it will overthrow the social, political, and religious fabric of these lands. It may be long ere the demoralizing stream shall reach such a height as to bear away in its resistless course all that is good and excellent in the land; but all our excellent institutions are destined to destruction, or to great diminution in their value by this one vice, if the moral and religious sentiment of the community do not arrest it in its career. With equal reason might we hope to stem the fury of a devouring fire by standing idly by, or by throwing oil upon the flames, as to expect to stay the career of drunkenness in these kingdoms, while we feed the appetite which sustains it. This appetite is insatiable; all experience proves that the more it is fed, the more craving it becomes.

Our watchword must be total abstinence, or the enemy will conquer, and we must surrender. The teetotalers are the steady watchmen on the ramparts; they must be sustained, or the citadel will have no enduring power of

resistance. Our belief is, that they will be sustained by a large number of the people, and that the catastrophe which would otherwise hasten these nations to ruin will be thus stayed in its progress, and ultimately arrested in its course.

We have said that ignorance is the main source of our miseries. The mind of man may be likened to the fields which surround us; if these be neglected, and left in an uncultivated state; if no labour and skill be applied in making them productive, they will bring forth only weeds and briars. Cultivate them, turn up their soil to the light and heat of the sun, and to the fertilizing dews and showers of heaven, and abundantly will the husbandman be rewarded for his toil. So it is with the human mind; left to its native barrenness, its products will yield nothing tending to develop the seeds of civilization. The growth of passion and appetite will smother the buried seeds of virtue; and the result will be, as the history of our race has always shown it to be,

the free indulgence of sensual desires. Cultivate the mind; cast into its deep recesses the seed of knowledge, and you at once stimulate into activity a desire for purer enjoyments.

The seed which has lain buried in the rock for ages, unconscious that it contained within it any germ of life and beauty, when placed in a proper soil, when subjected to vivifying influences, soon bursts into life, and covers the earth with a redundant harvest. Locked up within us there is a seed, destined to live for ever, and which, when it is subjected to proper influences, soon discloses its heavenly origin. It joys in the light of knowledge and virtue—for these are its proper element. Science guides it on untiring wings toward those best and purest pleasures of which the nature of man is capable.

All this happiness is crushed in the bud by our vices; and many of our vices are traceable to our drinking customs, which drown the voice of reason in our souls, and often place us on a lower level than the brutes that are

subjected to our control. Reason is the best gift of God to man: by it alone he is raised above the inferior animals of creation. Should not this noble gift be his chief care? We pity the poor lunatic—we justly look upon his disease as the direst affliction of humanity. What is drunkenness but a temporary overthrow of reason? And drunkenness is a voluntary crime. Our body is the temple of God. Reason is His vicegerent there. By the use of alcoholic drinks we often drive this divine representative out of its temple, and thus leave the body soulless for a time. Rightly viewed, can a greater calamity than this befall a man, that he should, by his own act, be transformed into a soulless being?

We would impress this idea as strongly as possible upon the youth of our country. It is difficult to induce old persons to relinquish long-cherished customs, so that it is upon the young men and the young women that we depend mainly for success. Let them grow up uncontaminated by an appetite for alcoholic

liquors, and the future of these lands will exhibit abounding happiness, such as has not been known in any former period of their history.

CHAPTER VI.

"How glorious is the spirit that is in man! it bears within itself what is far beyond its own comprehension."—*Fenelon on the Existence of God.*

WE, teetotalers, start with a noble principle to sustain us—one which must, if we be but faithful, render our cause ultimately triumphant. We stand on the worth of the human being, on his alliance with God who made him, and who breathed into him an immortal soul. In the poorest and most ignorant individuals of the human race there lies a germ of greatness and glory, which, when brought out of its prison-house of ignorance and degradation, is capable of expanding into the might and majesty of angelic existences.

The belief in the existence of this spirit in man, which is capable of endless improvement, is the solid foundation on which teetotalers

rest their hopes of success. The drinking usages of society degrade man's high nature; the principle of action which strikes at these customs, and which would supersede them altogether, is a principle worthy of universal acceptance, because its aim is to elevate God's noblest work, and to prevent the debasement of those lofty intelligences of mind and soul which constitute man's infinite supremacy over other created beings.

The rational being, man, destined to introduce into existence rational and immortal beings like himself, and whose duty it is to train them up in the paths of virtue and honor, deliberately encourages his children in practices which lead in an opposite direction; and thus the vice and misery which we teetotalers are banded together to banish from the world, are perpetuated by parental example, and go on deepening from generation to generation.

Great happiness is, no doubt, spread over the face of the earth. Life and joy are the gift of God; and these sensations are called

into active being by all that surrounds us—the balmy air, the music of the streams, the beautiful scenery, composed of mountains and plains, of lakes and rivers and seas—all teeming with vegetable and animal life. These fill us with joy and happiness. All creation seems to sing aloud in an exuberance of delight, when the glorious sunshine is abroad, gilding the scenery, and shedding its bright light over hill and dale, verdant fields, and parterres of flowers.

At such seasons the heart yields itself spontaneously and naturally to happy sensations. In this way a great feast is spread and enjoyed at nature's ample board, at which all are invited freely to partake.

While pleasures such as these are continually within the reach of the human family, and while millions are constantly participating in them, it must be admitted that, by our follies and our vices, myriads of the human race are rendered incapable of enjoying them. Is it not the duty of those who are placed in

happier circumstances, and should it not be their highest pleasure also, to seek by every means in their power to help the weak and to raise the fallen? And if it be true that the drinking customs of society tend to promote and perpetuate this debasement of which we speak, what nobler effort of philanthropy can we be engaged in, than in seeking to abolish these customs?—to remove out of the way so great an obstacle to human improvement, so great an impediment to man's nearer approach to virtue and to God? What nobler object can any of us have in view, than the elevation of our own species?

Happiness is the great pursuit of man. The wiser and the more intelligent portions of our race see that the road is missed by many, and that all are less happy than they might be because of the vices of the multitude. We cannot isolate ourselves from our fellows. Whatever is good and virtuous in society reacts on the happiness of all. Whatever there

is of vice and crime amongst us poisons the general cup of pleasure ; so that our best interest consists in the promotion of the common weal ; and it will be admitted by all thinking men, that this object is likely to be best secured by spreading abroad, as widely as possible, the purifying and civilizing influences of brotherly love. Surely that feeling would teach us to seek to advance the best interests of all. The fleeting pleasures — if pleasures they can be called — arising from the gratification of our appetite for intoxicating drinks, weigh hardly a feather in the scale when placed against the mass of misery of which they are the direct promoters. Away then for ever with the idea that alcoholic liquors can be safely used. If we really desire to promote the reign of virtue upon earth — if we be in earnest in our wish to raise men in the scale of comfort and civilization, we must subdue the appetite for strong drinks ; and the whole history of man, since the knowledge of their

manufacture, proves that this can only be accomplished by getting rid of the cause of its excitement.

Amongst the humbler classes of society, the misery created is so great that no language can depict it. The once happy family of the comfortable tradesman is frequently reduced to a condition in which rags and starvation contend for mastery; and what is even far more deplorable, all moral and virtuous feelings are banished from the household. It is unnecessary to offer individual cases of suffering in proof of this. These abound on all hands. There is abundance of good and kind feeling in the world to cause many men to sorrow over such evils. But the benevolent sentiment is too weak, to induce them to relinquish practices from which they derive pleasure for the benefit of others. We desire to call into activity and exercise this latent philanthropy.

The man who, by his eloquence or his genius, should succeed in arousing any considerable

number of intelligent persons to a right sense of their duties to their fellow-men, in relation to this great question, would be a true benefactor to his species. He would develop and bring into daily action the noble principle of self-denial, and he would also bring into prominence the great truth, that, in benefitting the poor and ignorant, the rich and the intelligent would heap worldly blessings upon themselves. For the drinking customs are a curse to all classes; and no greater mistake was ever made by mankind, than in erecting them into a source of happiness. It would be idle to deny that pleasures flow from these sources; what we contend for is, that the pleasure bears no comparison to the pain; and that, as it is a merely sensual pleasure, it is unworthy of the pursuit of rational beings, and it should therefore be relinquished. And when we reflect that we ourselves may possibly become victims of the destroyer, the thought would be appalling, were it not that custom and fashion are too

overpowering to allow the still small voice of reason to operate with warning voice, to guard us against the danger.

At the outset of our career, we all feel safe ; and in truth we are safe, so far as having a controul over our appetite is concerned ; we can, at this period, either drink or we can let it alone. The craving appetite is not yet created, and we are confident in our strength to keep it under complete controul. But our strength often turns out to be miserable weakness. The enemy makes his approaches gradually, and, without alarming our fears, winds around us the chains of habit, which soon become too strong for us to snap asunder ; and at the moment when we most need all our power of resistance, we are weak as an infant in the grasp of a ruthless enemy.

Such is the course of intemperance. It begins in smiles and blandishments ; it ends in tears and misery. The tempter at first lures his victims with promises of happiness and joys that will know of no termination ; but he soon

plunges them into despair, from which there is, alas! too frequently, but little chance of extrication. But the physical or bodily evils resulting from the use of intoxicating drinks, great and deplorable as they are, are as nothing in comparison with the moral evils which they produce. We mourn over the privations of families subjected to want and nakedness; but there is something appalling in the consideration of the destruction of principle, of the induration of heart, and of the darkness of soul which follow in the train of this terrible vice of drunkenness. Look at that once noble man—he who stood erect in the conscious pride of rectitude—the affectionate son, the fond husband, the tender parent—losing by degrees all these fine attributes of man's nature, and sinking down into a condition of drunkenness, which terminates by making him a fiend in brutality. This is surely a miserable spectacle. It is its frequency alone which makes it endurable. That the wealth of a community should be employed in creating it—that the intelligence

of a community should be found ministering to such a state of affairs, would be a curious anomaly, if we were not aware of the weakness as well as the majesty of human nature.

All who love God, and who would make that love manifest by serving their fellow-men, should come forward to stem this desolating torrent. It must be dried up altogether, before good influences in other directions, can be brought to bear in promoting a high degree of civilization, or in extending the benign influences of religion and virtue upon earth.

Teetotalism aims not to destroy any rational pleasure, to put any bar to true social enjoyment, or to limit human happiness in the smallest degree. It would place human happiness on the solid foundation of virtue and morality, and it would encourage the utmost exuberance of innocent gaiety, and leave the mind free to turn to numberless sources of purer pleasure. The mountain and the valley, the river and the stream, the wild woodland and the cultivated farm,—all these, and the thou-

sands of other beauties which nature has scattered around with lavish hand, invite us to a feast of pleasure and enjoyment such as the sensualist cannot partake of.

Why is it that appeals to the good feeling, to the kindliness, to the benevolence, to the philanthropy, to the patriotism of the educated classes, in relation to the evils arising from the use of intoxicating drinks, have so little effect in awakening them to a sense of the deep importance of the subject? Are the hearts of our most intelligent men and women hard by nature, so as to render them insensible to the miseries of their less favoured brethren, and make them indifferent to the wretchedness of wives and the sorrows of children, amongst whom their lot in life is cast? We do not believe that such is the case; we attribute the want of feeling which exists to thoughtlessness, rather than to any innate indifference to the comfort and happiness of their countrymen. If they could be awakened to a just sense of the evils which teetotalers are

contending against, we feel persuaded a large amount of intelligent public opinion and true Christian feeling would soon be aroused and used in the right direction. There is, doubtless, a large amount of benevolent feeling always afloat, seeking for exercise in the amelioration of human misery—and even the inferior animals are subjects of its care. Hospitals for the sick and the insane—asylums for the unfortunate and the criminal—schools for the promotion of education and virtue—various institutions for the inculcation of religion and morality, are to be met with in all directions. If the supporters of these numerous associations would but reflect on the truths made patent to all men by the advocates of the Temperance Reformation, they might soon discover that alcoholic liquors were the foundation of so large a proportion of our crimes and our miseries, that it is almost vain to attempt to increase the virtue or improve the condition of the people, while this fountain is allowed to discharge its bitter waters.

Our young men of rank and fortune, instead of having their kindly feelings brought into activity, at a period of life when impressions for good or for evil are readily taken, have their thoughts turned almost constantly to the gratification of their own desires; and nearly all the sports in which they indulge are of an unmanly character—unmanly, because they are exercised against the weak and defenceless, and because they are cruel in their nature. An indulgence in field-sports generates selfishness of character, and has a tendency to render us indifferent to the miseries of our fellow-men, and of the inferior animals of creation. They lead frequently to drunkenness and other profligacy, and thus the evils we complain of are perpetuated.

To debar our young men of a large measure of indulgence in manly and joyous recreations would be unwise in the extreme. We would encourage a full flow of hearty and innocent pleasures. But pleasures are sweetened by the consideration of duties well performed;

and among our duties there are none of more importance than a devotion of some of our time and our thoughts in carrying forward the progress of civilization.

CHAPTER VII.

"In this meeting I see what I desire most to see—that the mass of the people are beginning to comprehend themselves and their true happiness—that they are catching glimpses of the great work and vocation of human beings—and are rising to their true place in the social state."—*Channing on the Elevation of the Working Classes.*

THE remarks with which we concluded the last chapter are as applicable to the working classes of society as to any other of its members. No just reason can be assigned why the artisan should not have the sentiment of self-respect, and the desire for usefulness, as fully as the merchant or the nobleman. If these feelings were rightly cultivated by all, we should have no drunkenness to complain of. It is a low estimate of our nature which causes men to gratify their desire for intoxicating stimulants at the expense of their self-respect.

The condemnation of drunkenness is not of modern date: it runs back into antiquity. The vice was, in all ages, of the same disgusting character that it assumes in the present day; and the tongue and the pen were brought into eloquent requisition to rid the world of the nuisance. But the advocates of temperance have not yet been successful in uprooting the evil. We are, however, coming nearer and nearer to the glorious consummation of our labours; the fruit will soon ripen for our touch.

Many diseases are known to be hereditary—that is, the tendency of their future development is transmitted from parent to child. Among these diseases, it is asserted by eminent physiologists that drunkenness must be numbered. This adds not a little to the category of evils which it inflicts upon the human family. What father, what mother, imbued with the smallest amount of love of offspring, would not shrink in dismay from the idea, that in the

indulgence of an appetite for strong drinks, they were implanting in their tender little ones a latent desire for like indulgences, and impregnating the life which courses through their young veins, with a fiery thirst for the poison which may make their after career in life one of infamy and disgrace?

There is something fearful in the contemplation of transmitting to our children the drunken appetite—of placing them in such a position, by natural descent, as will render it very difficult for them to escape the temptation. And it is the most gifted who are in the greatest danger. Their company is sought after with eagerness, and all the circumstances by which they are surrounded tend to throw them off their guard, and to render them a prey to the spoiler. Genius and learning afford no certainty of safety against the insidious approaches of this destroyer of human happiness. It seizes its victims out of all ranks and classes; men whose souls are on fire with the light of genius,

whose minds are mines of intellectual wealth, are whirled into the vortex of dissipation, and lost to their families and society.

Dr. Macnish, in his *Anatomy of Drunkenness* (p. 87), quotes the following remarks in reference to this view of our subject:—"As good be melancholy still as drunken beasts and beggars"—so says old Burton in his *Anatomy of Melancholy*; and there are few who will not subscribe to his creed. The same author quaintly but justly remarks, 'If a drunken man get a child, it will never likely have a good brain.' Dr. Darwin, a great authority on all subjects connected with life, says in his *Botanic Garden* he never knew a glutton affected with gout who was not addicted to liquor. He also observes, 'It is remarkable that all the diseases from spirituous and fermented liquors are liable to become hereditary, even to the third generation, gradually increasing, if the cause be continued, till the family becomes extinct.'

Perhaps it would be difficult to name many

men of genius who have altogether escaped the snares of intoxication. Certainly, some who have borne the most illustrious names among our poets, statesmen, and philosophers, have sunk beneath this withering influence, and left behind them memories tarnished by the weaknesses and the vices of their early and their latter days. Many of these names sprung from among the labouring classes, over whom they cast for a while a brilliant light, proving to the world that God has created no aristocracy of talent. Intellectual power, and that subtle but all-commanding gift of genius, being frequently developed among the children of toil; but we too often see this light extinguished in the foul orgies of intemperance, and have frequent cause to regret the early destruction of men who might otherwise have been, for long years to come, a light and an ornament to the world.

With such evidences before us of the desolating effects of our social drinking customs on the lives of the brightest ornaments of our

race, it is indeed deplorable to witness the confident self-sufficiency manifested by many in all classes, who continue to run this deadly risk.*

Would that our warning voice could arrest the steps of some who are running this downward course, courting danger for themselves, and by their example seducing others to destruction! Would that a desire could be implanted in their souls, rather to study the interests of humanity than their own sensual indulgences; to be guided by the spirit of Christian philanthropy rather than by the love of sensual gratifications! Such a spirit would soon regenerate our country. Such a spirit, exhibited by heads of families, would save the youth of these kingdoms from manifold miseries, and engraft in future generations the germs of health, strength, and virtue. The

*

—— the pleasing poison

The visage quite transforms of him who drinks,
And the inglorious likeness of a beast
Fixes instead, unmoulding reason's mintage
Character'd in the face. — *Milton's Comus*.

foundations of true honour and greatness would be laid deep and strong, and our sons and our daughters would revere the memory of parents who had left them the noble inheritance.

We cannot better conclude this chapter than by an extract from the address of Mr. Justice Therry, at the opening of the first Circuit Court at Brisbane, Moreton Bay. The same evil causes produce the same sad effects in all parts of the world:—

“As at the present Circuit Court there is no civil business to be transacted, and we are to be engaged only in the investigation of criminal cases, the question naturally suggests itself, what is the cause and source of crime? I think I may claim some authoritative right to answer that question correctly, as a person having had an experience second to few in this or any other country in the administration of criminal law. For the first eight years of my residence in New South Wales, I had a principal share in the professional business that consists in defending prisoners; for the next eight, the duty devolved upon me of prosecuting them; and for the last seven years I have filled the offices (with the interval of two years' absence in England) of Attorney-General and Judge of the Supreme Court in

Port Philip and in Sydney; and the result of that experience supplies to the question—what is the cause of crime? the answer, ‘that intoxication is the hot-bed from which crime springs.’ Directly or indirectly, all crime is traceable to it—the exceptions being so few as to establish the general rule. If a dray is stopped and robbed on the highway, what is the first object of search?—the keg of spirits. If there be no spirits, the plundered property is converted into cash, speedily to be spent in intoxication. If a store in the country is robbed, the first plunder is that of the cask or the bottle that contains some intoxicating liquor. A quarrel that, after a short time, with a little reflection, would be forgotten by sober minds, is renewed and revived with fresh exasperation in the mind at a moment of intoxication, and a thirst created for the most disproportionate and dreadful revenge. At such a moment, too, the jealous mind, without any real ground of jealousy, converts remote suspicion into certain conviction, and so on through the whole range of the human passions. Indirectly, intoxication is the cause of crime by producing poverty; for, in this country, habits of inebriety constitute the main cause of it, as no man in this country capable of work is necessitously poor, who does not spend in intemperance those means by which he should support his family. Poverty again begets crime—and thus, from intoxication, as a parental source, both derive their existence.

“Of the many, very many disastrous illustrations of the

truth of what I state, with evidence of which our criminal courts abound, I will only now adduce two—the first, showing how drunkenness alters the whole nature of man, and transforms him who, in his sober moments, was a humane man, into a downright demon; and the second, showing that it is a vice from which, and the evil consequences it entails, rank or class is not exempt—and that wherever it prevails, its victim is always doomed, though he may escape an ignominious fate, to poverty, to degradation, and disgrace. Take, then, first, the instance of the very last public execution in this colony. The criminal was the parish clerk and sexton of St. John's Church, Campbelltown. He was a person accustomed to the observances of religion, and bore the character of an inoffensive neighbour. It happened, on the occasion of some trivial quarrel with his wife, he repaired to a public-house, and there becoming maddened with liquor, he exclaimed, "Give me one half-pint of rum more—it is the last I shall ever drink." Within half an hour from having drank this last disastrous draught, he imbued his guilty hands in the blood of his wife and two children as they slept. For this monstrous crime, an ignominious expiation of his life was made upon the scaffold. Yet, when the morning sun arose upon the day on which he did this foul and damning deed, there was as little reason to suppose that ere its close he would have committed an act of such atrocity, as that any who now hear me will this day be guilty of a like terrible

perpetration. This is the history of a drunkard's deed and a drunkard's doom.

The second instance to which I refer is one of a painful, though less revolting character. It is the case of a person who was summoned before me, when Commissioner of the Court of Requests in this Colony, for a debt of £10. The defendant had been a field-officer, and had led into action one of our most gallant regiments in a memorable battle fought during the Peninsular war. He admitted the plaintiff's claim—it was a debt due to a baker for bread supplied to the defendant and his family. On being asked how he proposed to satisfy the demand, he said—drawing from his pocket the gold medal awarded to field-officers who led regiments into action at the battle of Albuera—‘This is all that is left me—I have no other means of liquidating the debt.’ He then handed the medal to the plaintiff, who paused for a moment, and, with a prompt generosity that I shall never forget, and that touched deeply the feelings of all who heard him, addressed the defendant, ‘No, you have won that medal nobly in the service of your country, and it shall never be said that I deprived you of it. I forgive you the debt, and, moreover, whenever you want a loaf of bread for yourself or the family, come to me and you shall not go without it.’ The whole scene was truly affecting; and one is at a loss whether more to admire the noble generosity of the plaintiff, or to pity and deplore the degradation and deep sense of self-humiliation endured by

the defendant, a brave soldier, and a gentleman possessed of many accomplishments; yet who, it was well known, by habits of intemperance had reduced himself to a state of poverty that obliged him to accept of the humble baker's bounty, for the supply of the first necessary of life to his family.

"Surely, then, the correction of this great evil should be the great object of all who desire to deserve well of their country. The encouragement of amusements and recreations in which intemperance has no share, might do much in mitigating the mischief. Much has been done by Temperance Societies in weaning men from its pernicious influences. Indeed, I know of no nobler act of self-determination than that of a man bursting asunder, as it were, by a sudden wrench, the bonds that for years may have linked him to this detestable vice. Nor can I contemplate a more interesting spectacle than that of such a man, with recovered health, restored character, and his affairs retrieved, surrounded with the blessings of a happy family and the congratulations of friends, rejoicing at his redemption from intemperance. But much and most of all must we look to the spread and influence of religion, and of religion's handmaid—education. It is very trite, but very true, to say, 'Train up a child in the way he should go, and he will not depart from it in his old age.' In every instance an educated man may not be a temperate man; but in the majority of instances I believe he is so, and in all it greatly

contributes to make him so. An educated man is never alone. At home, education is a resource and a consolation to him—abroad, an ornament—in every business and transaction of life, an aid and an advantage. It teaches him what examples to imitate, and what to shun—and imparts moral discipline to his mind, which are all unquestionably useful props and aids, conducive to the acquirement of temperate habits. So important has this great subject of education appeared to me, that they who aid in the advancement of the good cause of thus elevating the moral nature of their fellow-men, will, in my judgment, be the best benefactors of the rising generation of this country. To them will be deservedly awarded the largest share of public gratitude, and the merited meed of lasting renown; and what is more important still, they will enjoy the consciousness of having endeavoured to render an important service to this community, in a direction in which it is most required; for, next to the great blessing of Redemption, the greatest blessing that heaven has placed within the reach of man is that of a good moral and religious education.

“With these observations, gentlemen, we will proceed to the business of the Court.”

CHAPTER VIII.

"But facts are chieft that winna ding,
An' douna be disputed."—*Burns*.

ANECDOTES of facts occurring in the history of daily life are useful in illustrating and enforcing the principles advocated in this little work. They make an impression on the mind, particularly on the minds of the young, which abstract reasoning, however pertinent and just, will not, if unsustained by their support, produce. With this view, we purpose, in this chapter, to relate a few incidents from real life in addition to those already given. Our object is to combat the erroneous notion that still prevails, in spite of all the evidence that has been given to the world to the contrary, that stimulating drinks are useful in assisting men

to accomplish daily bodily or intellectual labours; and in enabling them to maintain a good degree of health and activity of mind and body.

It is many years since the late Dr. Beddoes, who was fully persuaded of the fallacy of the notion that the use of alcoholic liquors aided men in their labours, induced twelve smiths, who worked in the anchor-forging in the dock-yard at Portsmouth, to bring his idea to the test of experience. He suggested to these men, that six of them should labour at their accustomed severe work for one week without using any kind of intoxicating drink, in competition with other six who were to drink their usual quantity of stimulating liquors.

The first six men looked upon the suggestion as so wild and foolish in its nature, that they refused to undertake the task; and they only yielded at last on the promise of a large reward, which induced them to run what they deemed a risk that might do them serious

mischief. All difficulties being overcome, and the twelve men of equal strength being pitted against each other, at a species of labour as severe probably as any that could be named, the doctor watched the experiment with deep interest. The results were as follows. On the first day the two sets of men were very much alike; on the second, the water-drinkers complained less of fatigue than the others; the third day the advantage was decidedly in favour of the abstainers; the fourth and fifth days it became still more so; and on Saturday night the water-drinkers declared they had never felt so fresh in their lives at the close of a week's work.

Again: the following paper was signed by thirty-four working-men in Leeds—furnace men, gas-men, glass-blowers, sawyers, &c.:—

“We, the undersigned, having practised the principles of total abstinence from all intoxicating liquors for the several periods stated below; and having during that time been engaged in very laborious occupations, voluntarily testify that we are able to perform our toil with

greater ease and satisfaction to ourselves, (and we believe more to the satisfaction of our employers also,) than when we drank moderately of these liquors; our general health and circumstances have also been considerably improved."

The severest field-labour gives us similar results. A gentleman residing at Uxbridge thus writes:—"In the year 1841, I obtained the account of bricks made in our neighbourhood by the largest maker, and the result in favour of the teetotalers was very satisfactory. Out of upwards of twenty-three millions of bricks made, the average per man made by the beer-drinkers in the season was 760,269, while the average of the teetotalers was 795,400."

Mr. William Fairbairn, the eminent iron-manufacturer of Manchester, says—"I have provided water for the use of the men in every department of the works. In summer time the men engaged in the strongest work, such as the strikers to the heavy forgers, drink water very copiously. In general, the men who drink water are really more active, and

do more work, and are more healthy, than the workmen who drink fermented liquors."

We have taken the foregoing from a highly valuable pamphlet written by Dr. John Forbes, Physician to Her Majesty's Household, entitled, "An Inquiry into the Effects of Alcoholic Drinks on the Human System, in Health and Disease."

Dr. Forbes gives many other anecdotes in favour of the disuse of alcoholic stimulants, taken from labors in the field, and from the testimony of soldiers on long marches—affording abundant evidence of the value of teetotalism in all cases where bodily labour is concerned.

Men much given to mental labour are often addicted to the use of intoxicating drinks, and the sad consequence is, a long list of names of those whose genius was blighted in early life, or who in more mature age had covered themselves with disgrace by their habits of intoxication.

We forbear mentioning names, but the young aspirants after fame and happiness who

are now treading the dangerous path of life, may rest assured that we do not overrate their danger, when we say that many of them must also fill an early grave after a life of dishonour if they make the intoxicating cup the companion of their studies. We want our young men to rise up to the full dignity of their nature; to cast aside all merely sensual indulgences, and nobly determine to choose for themselves a career in life, which will cause them to soar far above such low and enervating desires.

Mr. Buckingham, who has devoted a long life to literature, and has ever employed his pen in inculcating the noblest sentiments, including the strenuous advocacy of teetotalism, relates the following circumstance which occurred at a temperance meeting in Ratcliff Highway, London, some years ago.

Having concluded his address, he was accosted by one of a group of intelligent working men, who had paid much attention to all he said on the occasion, but who, it appeared, were not by any means disposed to

assent to his extreme opinions as to the evil tendency of the use of all kinds of intoxicating drinks. They agreed with him in his condemnation of spirits, but they did not believe that working men would have strength to perform their continuous labour without drinking beer. One of their number asked him this question, "Do you assert that beer is unnecessary even for hard working men like us? And, do you seriously advocate and recommend that all working men should give it up, and believe that they would be able to get better through their work without it?"

To these questions Mr. Buckingham replied in the affirmative, and stated a number of cases in which the most hard working men gave testimony in favour of the entire disuse of all such drinks.

Mr. Buckingham then desired to ask the men one question. It was this, "You assert your belief that it is impossible for artisans like yourselves to go through their daily labour without the use of beer. Now,

did you ever try?" There was a short pause, after which they replied, "We never did."

It was then proposed by Mr. Buckingham, and agreed to by the men, that the meeting should be adjourned for a month; that in the interim, the men should abstain from the use of all kinds of intoxicating drinks, and at the end of that period honestly report their feelings and sentiments on the subject under discussion: the meeting to be held in the Mariners' Church.

At the time appointed, not only the church, but Welclose-square, in the centre of which it stands, was crowded with persons anxious to hear the result. The men came forward, and a profound silence ensued, when one of their number addressed the large assembly as follows:—

"We have faithfully kept the promise we made since the last meeting was held here a month ago; and from that time to this not one of us has tasted any intoxicating drink. For the first few days of the experiment, we found the use of water as our ordinary beverage instead of beer to be extremely flat and insipid, and were glad of the

relief of coffee at breakfast, and tea in the afternoon. But we confess that on the first Saturday night we felt ourselves less wearied and exhausted by our ordinary week's labour than on any previous Saturday that we could remember; and on the Sabbath morning, instead of being drowsy and lying in bed an hour or two longer than on working days, which is a common custom, extending with some workmen even towards noon, we were as fresh as on any previous day of the week; arose as early, and had the forenoon for church or meeting, and the afternoon for a country walk, and a cheerful evening with our families and friends at home. During the second week, the flatness and insipidity of water as drink were greatly abated; and we found ourselves so much less thirsty than usual, that we took very little liquid except at our meals. We found the next Saturday and Sunday an improvement on the former ones; and remarked that our appetites were stronger, our digestion better, our tempers less liable to irritation, and our vigour and cheerfulness greatly increased. We were, therefore, so satisfied with the experiment, that we rejoiced at having made it, and continued it to the end, improving sensibly as we proceeded; and as we had not been a single day, nor even an hour, absent from work during the usual periods, there were no deductions from our wages for lost time; so that besides being stronger, healthier, and happier than before we commenced this substitution of water-drinking for beer, we had each of us, at the end of the

fourth week, from 30s. to 40s. more in our pockets than we were formerly accustomed to have for the same period. We rejoice, therefore, that we attended the first teetotal meeting held in London, though we came to oppose it; and we mean to persevere as we have begun, and recommend all working men to follow our example."

This address speaks for itself. May it reach the hearts of all our readers, and cause them to exclaim, "We, too, will go and do likewise!"

Dr. William B. Carpenter, in his prize essay on the use and abuse of alcoholic liquors, gives many instances of the injury arising from even their moderate use, when men are called on severely to tax their bodily powers. We give the following striking case, and for further information refer our readers to his admirable work:—

"I was acquainted, some years since, with a gentleman who had been some years at sea in the merchant service, and who not long previously had commanded a vessel on a voyage from New South Wales to England. After passing the Cape of Good Hope, the ship had sprung so bad a leak as to require the continued labour not merely of the crew, but also of the officers and passengers, to keep her afloat

during the remainder of her voyage, a period of nearly three months. At first the men were greatly fatigued at the termination of their 'spell' at the pumps; and after drinking their allowance of grog would 'turn in' without taking a proper supply of nourishment. The consequence was that their vigor was decidedly diminishing, and their feeling of fatigue increasing, as might be expected on the principles already laid down. By the directions of their commander (who, although very moderate in his own habits at the time of the writer's acquaintance with him, was by no means a disciple of the Total Abstinence school, which renders his testimony the more valuable) the allowance of grog was discontinued, and coffee and cocoa were substituted for it; a hot 'mess' of these beverages being provided, with the biscuit and meat, at the conclusion of every watch. It was then found that the men felt inclined for a good meal of the latter, when the more direct but less effective refreshment of the alcoholic liquor was withdrawn; their vigour returned; their fatigue diminished; and after twelve weeks of incessant and severe labour (with no interval longer than four hours), the ship was brought into port with all on board of her in as good condition as they ever were in their lives."

The injury done by the use of alcoholic stimulants to the bodily powers has been illustrated by the preceding anecdotes. We shall content ourselves with one illustration of its

bad effects on the mental powers, which we take from Dr. Carpenter's work before referred to:—

“The temporary advantage then, which is thus gained, is very dearly purchased—[the doctor is now referring to the additional mental labour which may be for a while sustained under the effects of alcoholic stimulants]. The man who habitually abstains not merely from alcoholic liquors, but from other artificial provocatives (mis-named supports) to the endurance of mental activity, is early warned by the failure of his intellectual energy and cheerful tone of spirits, that he is overtasking his brain; whilst his stomach tells the same tale in another way,—the failure of power to digest that which the fabric really needs for its regeneration, being indicative of an exhaustion of nervous energy. A short period of rest and change in such a condition is usually sufficient for the renovation of the system, and for the recovery of the mental and bodily vigour. But the case is very different when the effort has been sustained for a lengthened series of years, by means of the delusive support afforded by alcoholic liquors; for as the excessive expenditure of nervous power has been greater, so is the exhaustion more complete; and as the stomach has been longer over-excited and over-tasked, its tone is the more seriously injured, not merely by the depression consequent on its over-work, but by the impairment of the nervous power which is required for its due ac-

tivity. Thus, although the consequences of habitual over-exertion of the brain may be less speedily felt, when the stomach is kept up by alcoholic stimulants to a state of extraordinary activity of supply,—and although, in like manner, the habitual use of alcoholic stimulants may cause the stomach to be less susceptible of the loss of the accustomed energy, yet when the crisis does come, each condition aggravates the other; the effects of undue disintegration of the nervous matter being more difficult to repair when the nutritive apparatus is depressed in functional power; and the restoration of the tone of the stomach being impeded by the deficiency of nervous energy, when this has been lowered by excessive action of the brain. The length of time, then, required for the cure is proportioned to the duration of the causes which have induced the malady; and tedious and difficult is the process of restoration, as every medical man well knows."

The great temperance reformation in America received one of its best impulses from the determination of some half-dozen men, who frequently met in a public-house in Baltimore, and who, after having tested the doctrines of teetotalism in their own persons, became its warmest advocates.

CHAPTER IX.

" Then let us pray that come it may,
 As come it will for a' that;
 That sense and worth o'er a' the earth
 May bear the gree, and a' that;
 For a' that and a' that,
 It's coming yet for a' that;
 That man to man, the world o'er,
 Shall brothers be, for a' that."—*Burns.*

THREE epochs, or periods of time and action, mark the progress of the temperance reformation. The first is known as the interval when those whose attention was called to the miseries produced by drunkenness, conceived that this evil was almost or entirely caused by the use of ardent spirits, and who, therefore, only called on their followers to relinquish the use of alcohol in that form, leaving all other kinds of alcoholic stimulants untouched. These men formed a noble and most useful band in their day; they laboured well and effectively in promotion of the good cause they had undertaken.

They followed the light that guided them; but, as more light now shines on the horizon, their taper has become dim, and is almost extinguished. Good seed had, however, been sown; and the ground had been well prepared to yield an abundant harvest, whenever fresh labourers came into the field.

The advent of these new men marks the second period. Experience had proved that alcohol, in whatever way disguised, whether in wine, cider, or beer, was equally the foe of man as when it appeared in its nearly unalloyed form of ardent spirits. The soldiers of this new and brisk attack on the enemy, called on every one to give up the use of all kinds of intoxicating drinks. Hence the reform took the name of "Total Abstinence from the use of all kinds of Intoxicating Drinks," now popularly known under the simple but expressive designation of TEETOTALISM—a new word engrafted in our language, and which, if words should be valued in proportion to the idea of happiness they convey to the mind, deserves

well to be written in letters of gold. For truly no word drops from the tongue giving a more beautiful conception of happiness which is abounding, and which, under the influence of the principle it indicates, may yet be universal.

The practice of teetotalism has shed abroad new life and vigour in the world. It has caused the day star of joy to shine in many a household, hitherto unillumed by any rays of light or happiness; a great work for humanity has been effected through its agency. But the watchword of civilization is "Onwards." A new idea has shed a yet brighter light, and given birth to a young auxiliary, who promises to urge on the chariot of progress with renewed and increased vigour. This new ally, known under the name of the "Maine Liquor-law Movement," inaugurates the third epoch in the temperance reformation.

This third step in the world's march for the overthrow of intemperance, contemplates the legislative prohibition of all traffic in intoxi-

cating drinks, except for medical and manufacturing purposes. It derives its name from the fact, that it was in the State of Maine, in North America, that such a law was first enacted. It came into operation there in June, 1851, and so beneficial have been its results in every point of view, that its bitter opponents have been, in numerous instances, converted into its warm friends; and although several attempts have been made to induce the legislature to retrace its steps, they have all failed, - and this salutary law has been made even more stringent than it was originally, in its regulations. It is, perhaps, the best evidence that can be given in favour of this law, to state that several other States of the American Union, witnessing the beneficial results of the enactment in Maine, in the improved habits of her people, in the sensible decrease of crime and pauperism, and the almost entire absence of drunkenness, have followed her example. So that, at the present time, in some six or eight of the States, all traffic in intoxicating

drinks is illegal, except for purposes of a medical or manufacturing nature; and even for these purposes district agents are appointed for their sale, who are bound under heavy recognizances not to sell them as common beverages. By a recent act of the Canadian legislature, a "Maine Liquor-law" was almost unanimously passed there, prohibiting all traffic in strong drinks throughout that extensive British province, except under similar stringent and well-defined regulations. The American mind having seized on this idea with ardour, it seems probable that ere long the "Maine Liquor-law" will be adopted by all the States. The author of this Act is the Honourable Neal Dow, who was Mayor of Portland at the time it came into operation, and who has since borne ample testimony to its beneficial workings; it having almost entirely banished drunkenness and its many evils, wherever the authorities have faithfully enforced its provisions. These render the seizure and destruction of all intoxicating liquors, which are offered for sale,

lawful. But the law takes no cognizance of their private use. Persons so disposed may purchase these liquors out of the State in which the sale of them is prohibited, and for their private use bring them to their houses. The law is, in truth, simply a protective measure, guarding the citizen against the public evils and public charges arising from the sale of these poisons. It is neither more nor less than a Nuisance Removal Act, insuring the community against the steadily and stealthily accumulating dangers arising from the open traffic in alcoholic stimulants. The conviction seems to be forced upon the intelligent mind of America, that the traffic in these stimulants must be put an end to, or it would ultimately overthrow their social fabric. The danger of this traffic has been felt and acknowledged in all countries, so that it has ever been hedged round with restrictions. But it has mocked at restrictions, and, in its pride and its strength, has poured over the nations a torrent of evil sufficient to retard the onward progress of civi-

lization, and to mar the best efforts of benevolence for the improvement of the condition of man. The real nature of this relentless destroyer being at length made manifest, the conviction has become general that no safety is to be found short of the measure now popularly known as the "Maine Liquor-law." This light has burst on the British islands; our people are beginning to see clearly that it is full time for us also to take this final step. This point once gained, the way would be open for the acquisition of a larger amount of comfort and happiness by all classes, than has ever yet been attained. Wealth now destroyed would be accumulated, and made subservient in the production of still further prosperity. Morals, now at a low ebb, would soon rest on virtue and religion as their only secure basis; and abundance of good fruit would be the beautiful result. Learning and science would shed their cheering rays universally abroad, and peace and brotherly love would prevail. To effect these noble ends, an association has been formed in

Manchester, denominated the "United Kingdom Alliance, to procure the total and immediate suppression of the traffic in all intoxicating liquors." This association was founded on the 1st June, 1853, when it issued the following Address to the people of Great Britain and Ireland :—

"The greatest evils under which our nation suffers, including *crime, pauperism, ignorance, insanity, and disease*, are induced and fostered by the common use of intoxicating drinks.

"The manufacture, sale, and consumption of intoxicating drinks involve an annual loss to the nation of not less than one hundred million pounds sterling.

"The exciting and corrupting influence of intoxicating liquors at municipal and parliamentary elections is a public evil of fearful magnitude, which greatly counteracts the benefits of our representative system of government.

"A considerable proportion of these evils is directly referable to the legalized 'facilities and means of intemperance.'

"Intoxicating drinks, as articles of beverage, in no way contribute to the health, strength, or well-being of man.

"As to the *facts* on which these assertions are based, there is a perfect unity of opinion among the observant and well-informed. All the evidence and testimony procurable on the subject is concurrent in proving that,—

"Intemperance is our national bane, and the liquor traffic its most prolific source.

"Believing, therefore, that a traffic which thus impoverishes and pollutes the nation should neither be legalized nor tolerated, our object, in this Alliance, will be to call forth, direct, and concentrate an expression of public opinion against the entire system, until parliament enstamp that opinion with legal significance and power.

"The means adopted will be strictly legal and constitutional. The pulpit, the platform, and the press will be used in the spread of information and the enforcement of appeals, until the nation shall be aroused to a conception of the almost incredible enormities of the traffic, and excited to an expression of abhorrence which shall issue in a demand, urgent and irresistible, for its entire and final suppression.

"The principles which justify the Alliance are broad and distinct, and are founded on social right and public justice.

"I.—*Every community is warranted in employing the best means of protecting itself against manifest public evils.* Judge Blackstone clearly asserts the right of society to abate nuisances injurious to its members. One of the chief benefits of civilization is, that by combining the intelligence and power of the many for the service and security of each, protection is rendered more complete and efficient.

"II.—*Where this end can be more effectually secured by direct legislation, or cannot be secured without it, it is*

expedient and desirable to invoke the interference and authority of the state. Public opinion and moral suasion may do much to lessen and restrain public evils: the force of argument, example, precept, and combination, may achieve splendid triumphs for the common weal; but there are *limits* to this influence. When private pecuniary interests are largely involved in maintaining the sources of public misery and ruin, and especially when men deal in a commodity which seduces and enslaves while it depraves and destroys, no lack of agents will be found to keep those sources open, and to provide fresh ones to any extent that is profitable and permitted by law. The moral influence of public opinion *alone* would not have abolished the slave trade and slavery in the British empire; and it was only when public opinion assumed a legislative form that it pronounced a decisive fiat which could not be disobeyed.

“ III.—*All private interests are held subject to the public good.* Thus, lotteries, betting-houses, brothels, nuisances, and slavery have been made illegal. The TRAFFIC IN STRONG DRINK is infinitely more destructive of individual happiness—more subversive of social order—and more derogatory to our national dignity, than any thing the state has heretofore interfered with or prohibited.

“ It follows from the *facts* and *principles* affirmed:—*That no government ought to sanction, and no community to countenance, a traffic in intoxicating liquors.* That traffic, indeed, has ever been considered as most unsafe and peri-

lous. Our statute books are full of restrictive enactments concerning it.

“The early laws of England sternly prohibited the conversion of corn into spirits for the purpose of beverage. Queen Elizabeth strictly enforced this wise old statute, and treated its infringement as a social offence. Judge Hale earnestly supported it, and opposed any attempt at its abrogation, predicting that millions of people would destroy themselves by such fatal liquors. In the reign of William and Mary (1691), the act to encourage distillation from corn was passed. These were the words of Whiston thereon:— ‘Parliament has abrogated a very good law; nay, they have in reality encouraged the people to drunkenness, and to the murder of themselves.’

“The Beer Bill of 1829 was avowedly intended by its misadvised framers to alleviate the calamities resulting from the liquor traffic as then carried on. We need not point to the deplorable results of that experiment.

“In 1834, on the motion of Mr. J. S. Buckingham, a Select Committee of the House of Commons was granted to inquire into the ‘extent, causes, and consequences of the prevailing vice of intoxication, in order to ascertain whether any legislative measure could be devised to prevent the further spread of so great a national calamity.’ This committee, composed of some of the most eminent members of the House, including the late Sir Robert Peel, sat for upwards of twenty-one days, receiving evidence. The

Official Report of the Committee tendered a number of recommendations for repressing the manufacture, importation, and sale of alcoholic liquors ; showing that this national disease of drunkenness stood in need of sharp and speedy remedies, and that the administration of these remedies was clearly within the province of the legislature. One of the concluding suggestions of the Committee's Report was to the effect, that the government should advise and order ' a public declaration of their determination to introduce, early in the (then) ensuing session, some general and comprehensive law for the progressive diminution and *ultimate suppression* of all the existing *facilities* and *means* of intemperance, as the root and parent of almost every other vice.*' Unfortunately this challenge was not responded to, and the system of iniquity, *under the shield of law*, has been permitted to exist and extend its ravages, until the disgraceful fact is recorded, that *one in twenty-two* of the population of one of our principal cities, in the year 1851, were taken into custody by the police for being found drunk and disorderly.†

" In America legal suppression has not only been affirmed as a principle, but boldly adopted in practical legislation. The influential States of Maine, Massachusetts, Rhode

* See Report of Select Committee of the House of Commons on Mr. J. S. Buckingham's motion.

† See Parliamentary Return moved for by Mr. Hume, 1853.

Ireland, Vermont, and Michigan,* have enacted and enforced prohibitory statutes against the liquor traffic; and in all cases the results have been most beneficial and satisfactory. Crime and social turbulence, pauperism and disease, have been immediately and vastly diminished; and even the victims of the traffic have, in many instances, been most zealous in promoting its suppression.

“Gratifying also is the spectacle presented in the British colony of New Brunswick, where a popular movement succeeded in obtaining an important, though imperfect, enactment, entitled ‘An Act to prevent the Traffic in Intoxicating Liquor,’† which was triumphantly affirmed by the local legislature, and on the 16th August, 1852, received the Royal sanction.

“In our own country, the limitation of the hours during which the Sabbath traffic in intoxicating drinks is permitted by law, has been followed by a marked and uniform diminution of drunkenness, and its concomitant evils.

“The attention of government has been turned to the pernicious effects of the liquor traffic in the army and navy; and in order to promote the sobriety and good con-

* Since the date of this address the law has passed the legislatures of the States of Maryland, Wisconsin, and New York, and has been lost only by one vote in Pennsylvania.

† It is to be regretted that this Act does not apply to malt liquors.

duct of the soldiers, the sale of intoxicating drinks is now prohibited in the canteens; and the Lords of the Admiralty have ordered the allowance of grog to be withdrawn from the midshipmen and boys engaged in the naval service.

"So general and entire was the satisfaction expressed with the regulations adopted at the Great Exhibition, in relation to intoxicating drinks, that the Royal Charter of the New Crystal Palace at Sydenham provides and declares that no alcoholic liquors of any kind shall be permitted to be sold or furnished for refreshment in any portion of the building or premises, for ever.

"LEGISLATIVE INTERFERENCE, if allowed to be just and imperative in any degree, involves a principle which admits of extension bounded only by EQUITY and PUBLIC UTILITY.

"We, therefore, call upon our fellow countrymen, one and all, to enlist themselves in this movement, for the primary purpose of evoking a solemn National Protest against the entire traffic in strong drink.

"Ministers of the Gospel, Sabbath School Teachers, and Christian Philanthropists should accord their sympathy and strenuous support to the ALLIANCE, as a grand auxiliary and pioneer of pure and practical Christianity. Legislators, Judges, Magistrates, and Municipal authorities, as guardians of public order and social morality, should rank foremost in defence of every interest of the common weal, now so frightfully jeopardized by a TRAFFIC whose success

is at once the measure and means of their country's degradation.

"By order of the Executive Committee, November 5th, 1853."

Many associations, in connexion with the Parent Society, have since been formed in all parts of the United Kingdom. Large public meetings have been held; resolutions in favour of legislative prohibition unanimously passed; and a great amount of public opinion, expressive of a deep interest in the measure, has been already elicited. So that it now only remains for the people to give expression to the feeling which seems to be nearly universal, and that second great charter of our freedom, that safeguard from the pollution of drunkenness, the "Maine Liquor Law," will soon be on our statute book, and be the rich inheritance of our children in all coming time.

In that "good time coming," the fond father will follow his daughter to her happy bridal home, with feelings unalloyed by those apprehensions of future sorrows which must now

too often haunt his mind; and the anxious mother will have no fear that the husband of her child will, in coming years, mar the happiness of her beloved one by becoming a slave to the intoxicating bowl.

In those blessed days, the happiness of domestic life will not be destroyed by the demon Alcohol, who now walks abroad, sowing broad-cast the seeds of misery. Then, indeed, will children—the pearls of creation, and the true sun-light in every happy household—be a source of unspeakable comfort and delight to their parents, instead of being, as they now too frequently are, looked upon as unwelcome claimants on the earnings of those to whom they owe their being.

A father, once addicted to habits of intemperance, but for some years a teetotaler, told the writer that, at one time of his life, and while he was inebriated, he looked upon his children with a feeling of abhorrence, and he treated them so unkindly that they always fled from his presence. In his sober moments

he felt miserable because of the brutality of his conduct towards his family; but it was long, very long, before he could command resolution sufficient to enable him to overcome his craving appetite for the drink which made him a demon. He wasted all his substance, and ultimately arrived at such a condition of misery, that he gave himself up as entirely lost. His strong expression was, "I felt that God Almighty had given me up altogether."

Multiply this case by the thousands of similar cases which might be found; and we may form some idea of the abounding misery thus created, and of the necessity of a "Maine Liquor Law" to protect society from the sad results of such insanity. Insanity indeed it is; but it is a species of madness for which the sane portions of the community are called on to pay dearly, not alone in a pecuniary sense, but in a moral sense also. As we cannot "touch pitch without being defiled," so neither can we dwell amidst drunkenness without contamination.

An American writer gives the following soul-felt expressions of a Connecticut wife (Connecticut has adopted the Maine Law):—

“My heart is running over with happiness, and my soul goeth forth in praise towards Him who hath blessed me and all the State with me. Blessed be God for the Maine Law; my husband (be still, my heart, while I tell the glad tidings!) he who so often returned to me with, in place of his own kind heart, the rum-fiend, and has been so harsh, so cruel,—is *himself*. And now he is kind and affectionate; we have all we desire, and happiness, full, complete, is all our own. Again let me say, blessings on the Maine Law, the true friend of the poor.”

There is a pathos in such expressions as these, coming up from the fountain of the relieved soul, which should warm our hearts, and cause our best sympathies to well forth in behalf of a measure so fraught with the elements of peace, and joy, and comfort. Relieve society from the accursed presence of those poisons which kill the affections of the heart, and give added strength to the passions which estrange us from heaven, and a foundation of

enduring happiness would be laid in the land.

The following letter from the Governor of the State of Connecticut, addressed to one of the oldest and most efficient veterans in the temperance reformation, sustains us in the strong conviction that our drinking customs must be abolished before this blessed consummation can be obtained. And when the chief magistrate of a great community comes forward with such testimony in favour of legislative action, and sustains his opinion with such evidence of its value, his voice ought to be listened to with attention, and must make a deep impression on every candid mind:—

“ E. C. Delavan, Esq.

“ New Haven, Oct. 30th, 1854.

“ Dear Sir—I take this earliest opportunity of replying to your inquiries regarding the operation of the prohibitory Liquor Law of Connecticut. I hazard nothing by asserting, that no candid enemy of the law will deny that it has proved more efficient than its most sanguine friends anticipated. It has completely swept the pernicious traffic, as a

business, from the State. An open groggery cannot be found. I have not seen a person here in a state of intoxication since the first of August. In our cities and manufacturing villages, streets that were previously constantly disturbed by drunken brawls are now as quiet as any other. The change is so palpable, that many who have been strongly opposed to such a law have become forced to acknowledge the efficiency of this. At the late State Agricultural Fair, it was estimated that on one day from twenty-six to thirty thousand persons of every condition of life were assembled, and not a solitary drunkard was seen, and not the slightest disturbance was made. The effect was so manifest, that the law has been regarded with more favour since than it was before.

“The statistics of our courts and prisons prove that criminal prosecutions are rapidly diminishing in number. Some jails are almost tenantless. The law has been thoroughly executed, with much less difficulty and opposition than was anticipated. In no instance has a seizure produced any general excitement. Resistance to the law would be unpopular; and it has been found in vain to attempt to set it at defiance. The longer the beneficial results of the law are seen and felt, the more firmly it becomes established.

“The ridiculous idea, so industriously circulated, that the sanctity of domestic life would be invaded, has been shown to be a mere bugbear. *The home of the peaceable*

citizen was never before so secure. The officers of the law have no occasion to break into his dwelling, and he is now free from the intrusion of the lawless victims of intemperance.

"Connecticut, by her own law, and by the laws of the adjoining States of Massachusetts and Rhode Island, is now effectually guarded against the invasion of one of the worst enemies of the human race, on all sides *except the west*. The principal obstacle in the way of complete success consists in the importation of liquors from the city of New-York into this State in casks and demijohns, professedly for private use.

"May we not indulge the hope that this evil will soon be remedied, and that as the Empire State is the first in population, wealth and influence, she will stand foremost in this great effort to suppress immorality and crime, and to promote the happiness of the human race? Certain I am, that if her citizens once try the experiment of a stringent prohibitory law, all the gold of California would not tempt them to abandon it.

"With the highest respect, your obedient servant,

"HENRY DUTTON."

At a public meeting held in Dublin, in the month of November, 1854, and which was numerously and respectably attended, the fol-

lowing resolutions were passed unanimously. We give them as indications of public opinion on the propriety of a Maine Liquor Law for these countries. Several meetings of a similar character have been held within the past year in different cities and towns of the United Kingdom, at all of which resolutions equally strong in favour of this protective measure were passed. Many of these meetings were crowded; one in Leeds was held in the open air, and said to number 20,000 persons. At all of them the feeling was alike enthusiastic, and almost, if not entirely, unanimous.

These are the Dublin resolutions:—

“ Resolved—That, in view of all the evils resulting from the drinking customs of society, it is the conviction of our minds, that the period has arrived when it is right for the people to call on their government to take some effectual steps for their prevention. And as the advocates of the Temperance Reform have, for many years past, greatly enlightened the public mind in regard to their best interests in this matter, we are now prepared to unite with our friends in all parts of the United Kingdom, in their determination to appeal to parliament, and request it to pass

a law for these countries analogous to the Maine Liquor Law, which has passed the legislatures of several of the States of the American Union, and also the local parliament in Canada."

"Resolved—That this meeting, having now heard the object at which the United Kingdom Alliance aims, and the means by which it hopes to attain that object, approve of the same, and throw the weight of their moral, social, and political influence into that scale, the preponderance of which will secure to the nation the enactment of a law rendering the manufacture and sale of intoxicating drinks illegal."

"Those," says Archbishop Whately, in his *Easy Lessons in Money Matters*, "who are engaged in conducting, or in patronizing or promoting education, should consider it a matter of no small moment to instil betimes just notions on subjects with which all must in after life be practically conversant; and in which no class of men, from the highest to the lowest, can, in such a country as this at least, be *safely* left in ignorance or error."

We hold that the principles advocated in the preceding pages are all in full accordance with

those principles of social and political economy which may not be set aside by man with impunity. Whenever men attempt to regulate their social affairs, or to legislate for the general benefit, on any other principles than those laid down by our Creator, they do so in ignorance, and their efforts will assuredly fail of producing good results.

The enactment of a "Maine Liquor Law," if it be in opposition to those principles, will be unproductive of good, as all legislation on unsound principles ever has been and ever must be.

The limits of our little work do not admit of our going at any length into this view of the question; we refer to it simply, that our readers may know we have had it in view in all our preceding argument. That society has a right to protect itself against evil, is an admitted principle in legislation.

To protect society against the greatest of known evils is the object of the "Maine Liquor Law," which in no particular deviates from all legislation of a protective character.

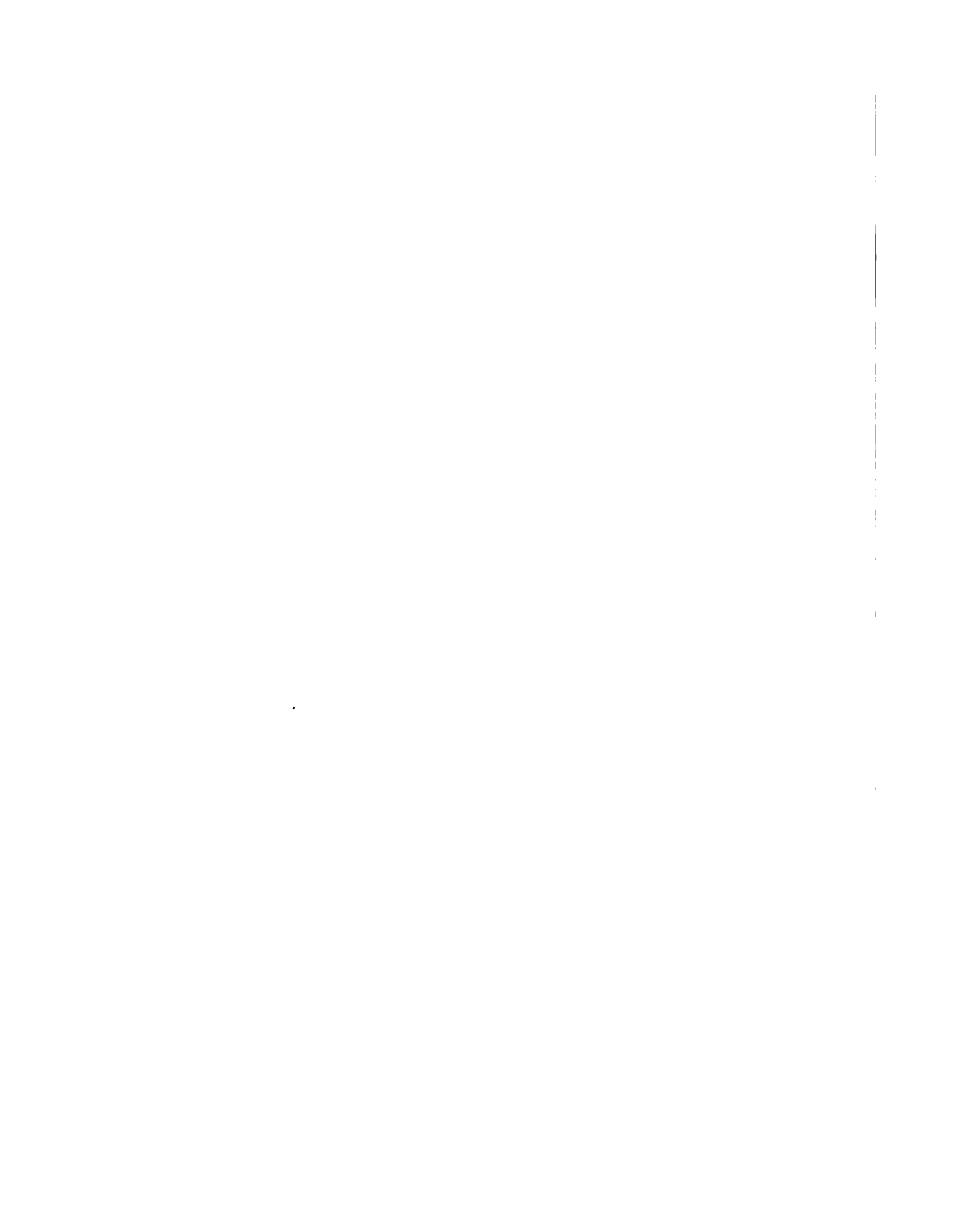
Men should be left free to the exercise of their talents and their industry, free to the fullest extent compatible with the rights of others. We admit that no legislation is defensible which annihilates this right of industry.

The question then is, is the traffic in alcoholic liquors a useful traffic, one in which all should be permitted to embark, free of any let or hindrance?

This question is answered by the universal negative of mankind. It is a traffic deemed and known to be so dangerous in its nature, that it is not free in any country. If it be expedient to limit it, it may be expedient to prohibit it altogether.

In conclusion, we commend this little work to the kind and earnest consideration of our readers. It has been written with a view to increase their happiness, and we pray that our heavenly Father may make it instrumental in promoting that object.

THE END.



APPENDIX.

Statistics, with some additions, given in evidence before a Select Committee of the House of Commons on Public Houses.—By James Haughton, Esq.

[Read before the Dublin Statistical Society, on the
18th of December, 1854.]

GENTLEMEN,

The object of this society being the collection of facts, with a view of applying our knowledge to the purposes of life, in the doing away of error and prejudice, and implanting truth in their stead,—it is obviously our duty, individually and collectively, to keep that object steadily and constantly in view, in

* This Society was founded in 1847, chiefly through the exertion of W. Neilson Hancock, L.L.D., for the discussion of questions in social and economic science. Its

order that the largest possible amount of advantage to our fellow men may be the result of our labours.

The subject of my present address is not popular among our educated classes; but it is, in my humble judgment, one of the deepest importance; and I hope to lay before you, on the present occasion, such a body of evidence in favour of my views, as will convince your judgment that it is a subject well deserving the most serious attention; not alone of our members, but of the entire community; not alone of the political economist, but of the statesman also. No other question strikes my mind as of equal importance to the people of these lands; it is practical in its results, and its settlement is essential to our progress in wealth, virtue, and civilization.

The drinking customs of our people destroy

President is his Grace the Archbishop of Dublin; it numbers about two hundred members, and has published upwards of seventy papers on various subjects, chiefly in connexion with the condition and prospects of Ireland.

an amount of property so enormous, and turn into unproductive channels so large a portion of the earnings of all classes, as to render it a hopeless task to create a wise and proper distribution of the annually gathered up resources of the country, so long as these customs shall be allowed to fritter away, and render useless, those products of industry which would otherwise be made available as individual and national capital, in the production of added wealth, that would again, by calling into activity and abundantly remunerating the industry of our people, soon contribute to lessen, if not entirely do away, the vice and misery which are now so prevalent, and which entail heavy burthens on the industrious and prudent portions of society.

In June last I was summoned to London, to give evidence before the Parliamentary Committee on public houses.

I was informed that the Committee were desirous to obtain information as to the results of opening our Zoological Gardens to the pub-

lic on Sundays, at the small charge of one penny; which privilege was granted by the Council in the year 1840, and which measure, in conjunction with our much respected brother member, Doctor Ball, I was instrumental in bringing under the notice of that scientific body.

I was also advised that I would be questioned as to my views respecting the public house system, and on the temperance reformation generally.

In order to show the good done by opening the Zoological Gardens at a low price of admission on Sundays, I handed in a table of the visitors for the last fourteen years, an extract from the last annual report of the society, and a letter from the Secretary of our Mechanics' Institution; as follows:—

Table of Visitors to the Gardens of the Royal Zoological Society of Dublin for the last Fourteen Years:—

Years.	At One Penny.	Free.	Total at various Prices.
1841	81,404	2,387	97,405
1842	96,425	4,726	109,706
1843	70,415	4,444	89,706
1844	91,284	5,524	111,341
1845	98,704	4,987	132,485
1846	97,084	3,446	111,865
1847	73,107	3,501	88,685
1848	51,634	2,998	66,167
1849	51,095	3,332	64,328
1850	49,096	2,694	60,276
1851	55,807	2,342	66,160
1852	79,908	2,240	92,096
1853	65,346	2,977	78,049
1854	87,325	2,987	114,238

Extract from the last Annual Report of the Royal Zoological Society of Dublin:—

“ And, above all, we have afforded to the working classes a most attractive place of rational recreation, one of which they fully avail themselves, and in which they manifest a conduct so decorous as to claim still further indulgence; upon this we chiefly found our claim to public consideration.”

Letter from the Secretary of the Dublin Mechanics' Institution to the Council of the Royal Society of Dublin:—

“ Sir,

“ I am instructed by the Board of Directors of the Dublin Mechanics' Institute, to express their gratitude to the Council of the Royal Zoological Society of Dublin, for the valuable means of improvement and innocent relaxation which they have placed within the reach of the working classes, in opening their gardens on Sunday at a premium so very low that the humblest may (if so disposed) participate in the advantages and enjoyments they afford. May we not hope that other public institutions will follow their praiseworthy example, particularly those at whose disposal large public funds are placed? To such opportunities of improvement as your society now affords, are mainly owing the intelligence, the appreciation of works of art, and that polish of manner so marked in the natives of those countries whose higher tastes and educational wants are consulted and provided for.

“ By order,

“ ZECHARIAH DOWLING,

“ *Honorary Secretary, and*

“ *Operative Printer.*

“ Nov. 5th, 1840.”

Among the many questions put to me by the Committee were the following:—

“You have a good deal of communication with the working classes?”—“I have been constantly in communication with them for many years.”

“Do you think the letter which you have read is a fair representation of their feeling?”—“Yes, I think so.”

“You think they would desire to have places of recreation more extensively opened to them on Sunday?”—“Unquestionably.”

“Would not a large class of these persons be found in public houses, if they were not amusing themselves in this way?”—“Certainly; they consist chiefly of tradesmen, and their wives and daughters.”

“Do you infer from that, that if the people had other attractions, and had not the temptation of public houses and beer houses open to them, they would resort to those places?”—“To a very large extent; the temptations of the public houses are, however, so great, that

I cannot imagine any thing short of closing them altogether would do away with the evil."

The Committee asked my views relative to opening other places of public amusement on Sunday. I suggested that the Museum of the Royal Dublin Society, and the Botanic Gardens at Glasnevin, might be thus made instrumental in the production of much good.

The Museum at Stephen's-green should also be made available in this way for public benefit; and the Royal Irish Academy would likewise be a place of great popular resort. Experiment on one or two occasions has proved the correctness of this opinion.

All these instrumentalities, if placed within reach of the working classes, would refine them, by creating a taste for innocent and intellectual pleasures.

The remainder of my examination had a more direct reference to the results of our drinking customs, regarding which I submitted the following details:—

"I learned from the Collector of Excise, a

few days ago, that the Excise receipts in Dublin in 1840 were about £240,000; last year they amounted to nearly £500,000."

"Were these receipts for duty on spirits?"—

"They were excise receipts, I believe, on other articles as well; tobacco is an excisable article, and some others. The increase was chiefly on whiskey, showing that there is a considerable increase in its consumption. The consumption of whiskey has increased about 3,000,000 of gallons beyond the lowest point to which teetotalism had reduced it, which was, I think, from about 12,000,000, to 5,000,000 gallons.

"To what period do you refer when it was the lowest?"—"I think about the year 1842."

"Was there not a great temperance movement in Ireland at that time?"—"Yes."

"Do you account for the reduction in that way?"—"Entirely in that way, no doubt. A reduction in consumption attended the extraordinary enthusiasm which followed the labours of Father Mathew in Ireland."

"He was supported by O'Connell at that

time, was he not?"—"Yes, he was supported by almost the whole population."

"Were the consequences apparent and useful? Were the people better clothed?"—"Yes, as was apparent to every observer. The people were better clothed, and better behaved in every way; indeed, I am happy to say, they continue so, to a very great extent."

Last year, the quantity of whiskey on which duty was paid in Ireland was 8,136,362 gallons. Some stop must be put to this waste of our national resources, or poverty and demoralization must increase.

"The revenue from spirits in Ireland was, doubtless, much reduced by the temperance reformation?"—"I have not been able to ascertain how far that reduction was compensated for by an increased consumption of other excisable articles; but the following table, exhibiting the consumption of spirits, tea, sugar, &c., taken from official returns, shows that a considerable increase did take place in several other such articles about that period.

In sugar, there appears to be little change in the revenue; but it is supposed there was also a large increase of duty in this article, as refined sugar is largely imported into Ireland, the duty on which is paid in England and Scotland:—

Years.	Spirits.	Tea.	Sugar.	Tobacco.
1836	£1,436,191	£476,239	£406,601	£727,642
1839	1,510,092	409,553	395,647	766,668
1840	1,402,130	437,480	403,788	782,788
1841	1,032,582	453,924	413,106	830,345
1842	964,711	534,568	428,181	863,946
1843	1,005,986	556,030	449,092	852,542
1844	942,988	602,005	443,979	837,373
1845	1,014,505	640,048	458,205	880,073
1846	1,196,837	728,925	346,131	927,311
1847	1,288,529	763,047	404,696	939,904
1848	986,843	712,475	433,603	805,739
1849	1,096,852	737,307	352,573	811,691
1850	1,050,765	701,145	272,160	749,238
1851	1,000,570
1852	1,247,029	755,199	222,129	706,723
1853	1,482,308	759,864	267,376	730,832

“The above figures, which are taken from annual official returns, show that, as the consumption of whiskey decreased, the consumption of tea, sugar, and tobacco increased, so as to protect the revenue from serious if any loss.

"The paper manufacture in Ireland shows a large increase; it was in 1835, 2,700,000 lbs.; in 1840, 3,590,000 lbs.; and in 1850, 6,719,000 lbs. The revenue, of course, was largely benefitted by this increase in consumption, paper being an excisable article. We may infer that this increase was, in a considerable degree, owing to the increased capability of the people for consuming the paper, having money to spend in this way which used to be expended in the public house."

"Do you know whether articles of necessary consumption have been equally consumed to a greater extent?"—"I can give you a considerable amount of information upon that point. The foregoing table of the duties received on spirits, tea, sugar, and tobacco, from the year 1836 to the year 1853, shows that when the receipts for spirits were reduced, the revenue was increased on other articles, which then came much more largely into consumption. And the following table exhibits similar results as regards coffee, tea, and cocoa:—

Years.	lbs. of Coffee.	lbs. of Tea.	lbs. of Cocoa.
1821	7,103,409	22,426,627	276,321
1822	7,598,001	22,496,571	283,735
1823	7,659,351	23,559,155	267,495
1824	8,454,920	23,762,470	286,657
1825	8,262,943	23,784,838	318,941
1826	11,082,970	24,830,015	347,251
1827	13,203,323	25,238,067	344,776
1828	15,566,376	26,043,223	365,793
1829	17,127,633	26,790,481	354,407
1830	19,476,180	29,495,214	393,847
1831	22,691,582	30,255,299	425,362
1832	22,740,627	29,997,055	502,806
1833	22,952,527	31,548,381	1,150,193
1834	22,741,984	31,829,620	1,268,287
1835	23,785,095	34,969,651	1,173,795
1836	23,295,046	36,574,004	1,084,770
1837	24,947,690	49,142,236	1,130,168
1838	26,346,961	30,625,206	1,416,613
1839	25,765,673	32,351,593	1,608,787
1840	26,789,945	35,127,287	1,606,800
1841	28,664,341	32,252,628	2,041,678
1842	28,370,857	36,665,667	1,928,847
1843	38,519,646	37,355,911	2,246,569
1844	29,979,404	40,293,393	2,547,934
1845	31,352,382	41,363,770	2,589,977
1846	34,293,190	44,193,433	2,579,497
1847	36,754,554	46,740,344	2,950,206
1848	37,441,373	46,314,821	3,079,198
1849	37,077,546	48,734,789	2,919,591
1850	34,431,074	50,024,688	3,233,372

These figures indicate this fact, that if the earnings of the people be not spent on intoxicating drinks, they will be laid out on other articles productive of revenue.

There is no reasonable ground for apprehension that the revenue would suffer from a total disuse of intoxicating drinks. Statistics bear me out in this opinion; and when we add to these the moral results of such a reform in our national habits, surely there ought to be no hesitation as to the course which government ought to pursue. All practices that are more hurtful than beneficial to society should be discouraged; or, if need be, prohibited altogether. Revenue derived from the vices of the people must really weaken the resources of the empire.

I have taken the foregoing returns from the *Scottish Temperance Review*, of April, 1851; and the editor, to place the idea in a clearer point of view, gives the following summary, and says:—"That the contrast may be more apparent, we shall put together in one amount

the whole of the non-intoxicating stimulants of the first and last years, and, in juxtaposition with them, the total amount of intoxicating drinks for the same years:—

1850	Coffee,	--	--	34,431,074	
„	Tea,	--	--	50,024,688	
„	Cocoa,	--	--	3,233,372	
					87,689,134
1836	Coffee,	--	--	23,295,046	
„	Tea,	--	--	36,574,004	
„	Cocoa,	--	--	1,084,170	
					60,953,230
	Actual increase	--			26,735,904

“Were a proper allowance made for the adulteration of coffee with chicory of late years, this result would present a much more favourable appearance.

In the year 1836.	Gallons.
Rum, -- -- -- --	3,416,966
Foreign and Colonial Spirits,	1,348,740
British Spirits, -- -- --	24,710,208
Beer, -- -- -- --	587,880,360
Wine, -- -- -- --	6,420,342
	623,776,616

In the year 1860,	Gallons.
Rum, -- -- -- --	3,044,758
Foreign and Colonial Spirits,	2,224,709
British Spirits -- -- --	22,962,012
Beer, -- -- -- --	548,772,516
Wine, -- -- -- --	6,247,689
	<hr/> 583,251,684
Actual decrease in 1850, --	<hr/> 40,524,932

Although the population had increased four millions since 1836.

“This gratifying result is fairly to be attributed to the temperance reformation. For I shall show you presently, that when not arrested by this cause, the growing appetite for alcoholic stimulants gathered strength at a truly fearful rate of increase.

“From the above calculations we learn that had the population of 1849-50 drunk of coffee, tea and cocoa, the same quantity per head as the population of 1835-36 did, the increase in the consumption of these articles would have been only ten millions of lbs.,

whereas it has been nearly twenty-seven millions of lbs., or considerably more than one-third. And that had the population of 1849-50 drunk of wine, spirits, and beer the same quantity per head as the population of 1835-36 did, the increase in the consumption of these articles would have been one hundred millions of gallons; whereas there has been a decrease of 40,500,000 gallons; showing the actual difference, taking the increase of population into account, to be upwards of 140,500,000 gallons, or more than a fifth part of the entire quantity consumed in 1836.

“Wine, the drink of the wealthy classes, nearly maintains its consumption. It exhibits very little difference in the two periods.”

The Chairman now said—“Your conclusion is, that the revenue has nothing to apprehend from the people abstaining from spirituous liquors, because they would have more money in their pockets to purchase other excisable articles?”

“That is my conclusion. My strong con-

viction is, that the revenue would, in a little time, greatly increase; because if we increase the wealth of the people, it is quite clear that the revenue must be improved by that increase of wealth. If the consumption of intoxicating drinks have a tendency to decrease the wealth of the people, which no doubt it has to a great extent, the abandonment of habits of drinking would necessarily increase the wealth of the people, and increase the revenue at the same time."

I submitted the following statement, taken from Morewood's *History of Inebriating Liquors*, in order to exhibit, in a striking point of view, the steadily growing appetite for alcohol in a community. It is a statement well calculated to create a feeling of deep and painful interest in the minds of all who become acquainted with it, and it shows the necessity of prompt measures to arrest the progress of this source of national debasement:—

DISTILLATION OF SPIRITS IN IRELAND FOR 114 YEARS
FROM 1723 TO 1837.

Years.					Gallons.
1723	--	--	--	--	133,733
1730	--	--	--	--	134,748
1740	--	--	--	--	239,811
1750	--	--	--	--	598,546
1760	--	--	--	--	225,217
1770	--	--	--	--	801,174
1780	--	--	--	--	1,229,416
1790	--	--	--	--	2,926,795
1800	--	--	--	--	3,621,498
1810	--	--	--	--	6,412,625
1820	--	--	--	--	4,636,192
1830	--	--	--	--	9,208,538
1837	--	--	--	--	11,809,603

The population of Ireland in 1723 was about 2,200,000; in 1837 it was probably 8,000,000. So that while the increase of population was about four-fold, the increase in the manufacture of whiskey was ninety-fold within the same period. It is no marvel now that Irishmen should be found among the most destitute of the human family—"the worst clothed, the worst fed, the worst housed of any people."

Behold how steadily the progress of desola-

tion moved onwards during these decennial periods. At first it was slow, and then, like a falling body whose speed is accelerated in its descent, it became fearfully rapid. Fortunately it was arrested for a while by the temperance movement, and we have had breathing time to consider the measures necessary to be adopted for national safety. Appetite is, however, working hard against reason and judgment, and we are again going down-hill; slowly, it is true, but it must be rapidly again, by and by, if wisdom and strength do not take the reins. This result is inevitable if the check be not again given, there being a steadily increasing physical predisposition to the use of alcoholic drinks. Within four years the consumption of whiskey has increased in Ireland about 3,000,000 gallons.*

* "Doctor Caldwell affirms very truly, that nothing could tend more to diminish the prevalence of habitual drunkenness than to have it deemed and proclaimed a form of madness, and dealt with accordingly.

"Intemperance, like other forms of derangement, is

After a number of questions relative to the drinking habits of the people, and to the opening and shutting of public-houses, I was asked, —“Is there any other suggestion you would make for the amendment of the law?”

I submitted copious extracts from a work published in 1830 by a well known Dublin merchant, entitled, *An Inquiry into the influence of the excessive use of Spirituous Liquors in producing Crime, Disease, and Poverty in Ireland*, with a view of proving that, in every point of view, it would be attended with advantageous results to prohibit altogether the destruction of grain in our breweries and distilleries, and thereby arrest the otherwise inevitable pauperism of the people.

shown by dissection after death to be an affection of the brain, and also by its being hereditary in families, and breaking out at the same age in several individuals of the same stock; and here Doctor Caldwell infers the much greater advantage of prevention than cure. He condemns the absurd convivial usages of society, as constant provocatives to intemperance, and he cannot do so too strongly.”—*Simpson's Philosophy of Education*.

The writer of that pamphlet goes at length into these topics. He shows that several times within the past century distillation from grain was prohibited, in order to secure the people from the horrors of starvation, and that in all cases a great diminution of crime was the result, attended by an immensely increased ability on the part of the people to supply themselves with the comforts of life, which was largely availed of; and although scarcity of food, bordering on actual want, was apprehended, greatly increased exportation of oats took place at those periods, to enable us to pay for our larger imports of various articles; thus proving that no real deficiency of food existed; that all we needed was to avoid madly destroying the products of our fertile soil.

The details of these results are very interesting. I will now shortly give you a few of them. During the years 1809 and 1810, distillation was stopped in consequence of an apprehended scarcity of food. The result was highly gratifying, but very different indeed

from what might have been anticipated; for there was a large increase in our importation of drapery both new and old, of blankets, cotton goods, haberdashery, earthenware, black tea, sugar and hops. The same results took place in 1813 and 1814.

I annex a table of imports, an examination of which will at once satisfy you of the reality of this pleasing picture. It is only necessary for us to make a good use, instead of an evil use, of the bounties of Providence, to place our people in a condition of abounding comfort and happiness. By diffusing the knowledge of these facts amongst them, they will be taught to depend on themselves, and to use the means so abundantly within their reach for improving their condition.

A STATEMENT of the Quantities of particular Articles conducive to the comforts of the People which were Imported into Ireland from the year 1806 to 1818, in order to show the Increase in their Consumption caused by the Diminished Consumption of Spirituous Liquors in the years ending 1809 and 1810, and in those ending 1813 and 1814; during which Four Years Distillation was prohibited to prevent apprehended Famine.

No. 1.

Years ending 6th January.	Total quantity of Foreign Spirits Imported, and of Whisky supposed to be made by Licensed Distillers.	Drapery.		Blankets.	Cotton goods
		Old.	New.		
	Gallons.	Yards.	Yards.	Number.	Value. £
1807	..	659,319	1,473,094	43,829	190,011
1808	7,394,964	917,055	1,546,543	50,492	110,865
{ 1809	6,335,437	1,399,155	1,678,945	100,704	304,982
1810	2,810,578	1,484,958	1,796,986	66,708	257,941
1811	6,806,684	1,155,657	1,258,131	54,067	188,315
1812	8,858,106	1,421,793	1,573,860	18,591	86,433
{ 1813	6,816,131	1,506,832	2,970,166	24,999	116,737
1814	4,393,459	1,677,583	2,649,432	37,607	109,134
1815	7,471,421	967,527	1,999,376	37,021	64,784
1816	5,960,952	739,078	1,064,904	12,718	74,357
1817	4,862,036	546,317	767,313	6,734	77,815

A STATEMENT of the Quantities of particular Articles conducive to the comforts of the People which were imported into Ireland from the year 1806 to 1818, in order to show the Increase in their Consumption caused by the Diminished Consumption of Spirituous Liquors in the years ending 1809 and 1810, and in those ending 1813 and 1814; during which Four Years Distillation was prohibited to prevent apprehended Famine.

No. 2.

Years ending 8th January.	Haberdashery.	Wrought Iron Hardware.	Earthen Ware.	Black Tea.	Muscovado Sugar.	Hops.
	Value. £	Value. £	Value. £	lbs.	Cwts.	Cwts.
1807	87,165	193,337	60,165	2,626,852	240,523	15,682
1808	93,361	265,534	77,887	3,424,919	324,477	27,344
{ 1809	109,210	249,373	90,423	3,616,370	411,163	28,841
{ 1810	137,686	244,497	87,841	3,324,216	369,041	33,700
1811	107,365	222,905	61,216	2,866,618	261,191	18,275
1812	114,207	276,846	77,748	3,476,441	379,747	18,301
{ 1813	151,479	414,549	87,112	3,698,787	496,784	23,908
{ 1814	165,370	414,907	106,191	3,463,298	318,191	18,562
1815	142,796	344,570	98,690	3,355,118	334,702	20,545
1816	108,412	278,860	67,246	3,428,235	262,266	17,107
1817	73,622	201,296	56,666	2,956,351	262,179	12,844

The quantity of spirits includes that charged with duty, and that supposed to be smuggled by licensed distillers, and also the foreign spirits of all kinds imported into Ireland.

The statement of imports is extracted from the returns made to parliament in 1822.—See *Third and Fourth Reports of Commissioners of Inquiry*.

In the years 1816 and 1817, in consequence of a great increase in the duty on spirits, illicit distillation was very prevalent, which accounts for diminished imports in these two years.

In order to pay for these large imports of the comforts and luxuries of life, we were obliged, as I have stated, to export increased quantities of grain and other produce. The export of oats (the grain principally used in distillation) during the periods referred to was, as per returns of the collector of imports and exports for 1809 and 1813, so great, that its increased value was annually, during those years of scarcity, £500,000 over the years 1807 and 1811, which were years of plenty.

But this statement does not give any idea of what would be the real gain to our country, if the destruction of grain by distillation and brewing were entirely put a stop to. We have no means of ascertaining the quantity destroyed by illicit distillation; but it was, and is still, no doubt, very large.

Seeing such advantageous social and commercial results, in the shape of large imports and exports, during seasons of real or apprehended scarcity, what amount of national prosperity might not be calculated on if all our surplus food, in seasons of acknowledged abundance, were exchanged for the comforts and luxuries of life? From the facts I have laid before you, your largest expectations—your most sanguine hopes—could hardly fail to be realized.

So long since as the year 1843, I petitioned parliament to the following effect:—

*“ To the Honourable and Right Honourable the Commons
of Great Britain and Ireland in Parliament As-
sembled,*

“ The memorial of the undersigned respectfully prayeth,

“ That your Honourable House shall forthwith pass a law prohibiting altogether the manufacture of intoxicating drinks in the United Kingdom ; it being a fact well ascertained, and not now disputed, that nearly all the crime and misery in the land is caused by the makers of these drinks ; the judges and magistrates of the kingdom having frequently declared that, to the use of the deleterious articles manufactured by them may be attributed nearly all the wickedness of the people. Your petitioner, therefore, entreats your Honourable House to grant the prayer of his petition, as it seems to him unwise of any government to permit the continuance of practices which, by universal consent, are so destructive of the best interests of society.”

For still further evidence of the rapid growth of sound views on this question, I refer the members of the Dublin Statistical Society to a long and interesting article in the *Edinburgh Review* for July last, “ Teetotalism, and Laws against the Liquor Trade.” Truth, though often long overborne by prejudice and selfishness, always triumphs in the long run.

I was further asked—"Is it the inference which you draw generally, that whenever there has been a temperance movement, the people consumed more manufactured goods?"

—"Yes. The period to which I am now referring was long before temperance was thought of. The people were only prevented from drinking whiskey because they could not get the article; it was not manufactured. I draw the inference that if we could now prohibit altogether the manufacture and sale of spirituous liquors and other intoxicating drinks, the same happy results would follow, and they would, no doubt, be permanent. The conclusion which seems to my mind inevitable is, that scarcity is created by the destruction of food in our breweries and distilleries, and that we should never have any scarcity of food but for this cause. I doubt that there was ever a scarcity of food in Ireland, bordering on famine, until the years 1846, 1847, and 1848."

"Your own principles would carry you far

beyond closing public houses on Sunday, to the adoption of the Maine Law?"—"Undoubtedly; I see no other real good to be derived from legislation. I do not think that legislation to *regulate* an evil is either wise or effective. If drinking be an evil, it should be suppressed by the legislature; and that it is an evil is universally admitted, for we are constantly endeavouring to limit it."

"Have you made any calculation as to what would be the saving in the United Kingdom if spirituous liquors were not consumed?"—

"If there were an entire disuse of intoxicating drinks, I believe the annual saving would be at least £120,000,000, perhaps £150,000,000. Of this amount, the sum actually expended yearly on these drinks is probably seventy or eighty millions of pounds. The balance of loss arises from various causes, such as loss of time; cost of punishing crime; feeding paupers; supporting hospitals and lunatic asylums; loss of shipping, &c., &c. Some fairly deduced

calculations have raised the annual loss to even larger amounts than I have stated.”*

It is full time for intelligent men to take serious thought of these matters. It is the especial duty of an association founded for promoting the study of statistical and eco-

* The above estimate is more than sustained by a statement taken from *The Alliance* newspaper, (the organ of the United Kingdom Alliance for the suppression of all Traffic in Intoxicating Drinks,) under date 3rd February, 1855, which states that there are in the United Kingdom 132,689 licensed dealers in intoxicating drinks, independent of 41,391 persons who brew their own beer.—See *Parliamentary Paper* 221, 10th March, 1853.

On these facts I make the following calculation:—
Supposing these 132,689 traffickers in alcoholic poisons to take on an average but £3 per day, (which sum, I think, must be considered moderate, when we reflect on the enormous daily receipts of the great brewers and distillers, and wholesale dealers,) and the amount expended on these poisons is found to reach the almost inconceivable sum of £145,294,445. In this estimate I do not include the sum expended on wine, cider, and perry, or the value of the corn destroyed by the 41,391 housekeepers who brew

nomical science, to take earnest heed that society shall not want ample information on such vital questions; or be in any doubt as to our anxiety to use all the intellectual and moral forces it may be in our power to wield, in efforts to save the people from the sad consequences resulting from their drinking usages.

Before concluding this paper, I beg to recal your special attention to the table I have extracted from Morewood's *History of Inebriating Liquors*. The information it imparts seems to me so startling as to demand our most serious attention. It points out, in the

their own beer. The figures I have given exhibit, in a striking point of view, the immense resources of these kingdoms. If these resources were employed in the production of the comforts of life, every family in the land might not only have a well supplied board, but be also in the possession of many of the luxuries of civilization. Abundance of means would still remain to make the blessings of education universal, so that crime would be reduced to a low degree, or perhaps be altogether unknown.

full light of revealed truth, that the appetite for alcoholic stimulants is an increasing appetite; that generation after generation is more and more enslaved by it. The taste for it becomes more and more nearly a universal mania; proving almost to demonstration, that all who indulge in it are transmitting to their children, and their children's children, an hereditary craving which renders them less and less able to withstand temptation; and which, if not arrested, must ultimately annihilate all the manliness and virtue of the people.*

* So long since as the year 1743, a bill was introduced into the House of Lords for "altering the duties on spirituous liquors," on which occasion Lord Harvey and Lord Lonsdale spoke forcibly against their use. I quote a sentence from each: "If the use of spirituous liquors be encouraged, the diligence of the lower classes, which can only be supported by health, will languish." "Those women who riot in this poisonous debauchery are quickly disabled from bearing children, or, what is yet more destructive to general happiness, produce children diseased from their birth by the vices of their parents; children

In the year 1834, when Mr. J. S. Buckingham brought before the House of Commons his

whose blood is tainted with inveterate and accumulated maladies; and who must be supported through a miserable life by that labour which they cannot share, and must be protected by that community of which they cannot contribute to the defence."

Prophetic words these, as witnessed by our crimes and our poorhouses !

" Drunkenness appears to be in some measure hereditary. We frequently see it descending from parents to their children. This may often arise from bad example and imitation, but there can be little question that, in many instances at least, it exists as a family predisposition."—*Mackintosh on the "Anatomy of Drunkenness."*

" Women frequently acquire the vice by drinking porter and ale while nursing. These stimulants are usually recommended to them from well-meant but mistaken motives, by their female attendants. Many fine young women are ruined by this pernicious practice. *Their persons become gross, their milk unhealthy, and a foundation is too often laid for future indulgence in liquor.*"—*Ibid.*

Levison on the "*Hereditary Tendency of Drunkenness*" (a small pamphlet) also contains much evidence of this tendency; and it is a well-known truth that very many

motion for an inquiry into the causes of an increase of national drunkenness, the then Chancellor of the Exchequer, Lord Althorp, looked upon it as the dream of a man who was insane on that point, and said that he doubted if even a seconder for it could be found in the house.

Mr. Buckingham, however, made out so triumphant a case, and his speech on the occasion was of such thrilling interest, that the house was constrained to grant the motion, and a most important parliamentary inquiry was the result.

I subjoin but one extract from Mr. Buckingham's powerful address:—

“ The document to which I wish to draw the special atten-

persons have such an overpowering thirst for alcoholic liquors, that they, over and over again, after long periods of entire abstinence from their use, fall into a habit of drunkenness; as if their misery were unavoidable; just as men are often attacked with gout and other diseases which it is acknowledged they inherit from their parents.

tion of the House is one of the most appalling, perhaps, that the history of intemperance has produced. It is a report of the number of men, women, and children who entered within a given time fourteen of the principal gin-shops of London and its suburbs, of which there are two in White-chapel, three at Mile End, one in East Smithfield, two in Holborn, one in Bloomsbury, and three in Westminster. [The particulars of each house, which I omit, are here given.]

“The grand total for one week only in the fourteen houses selected, the names of which I have seen, and the localities of which I have myself inspected, amounts to no less a number than 269,437; divided in the following proportions, namely, 142,453 men, 108,593 women, and 18,391 children; the women and children united nearly equalling the men, and often surpassing them in the grossness and depravity of their demeanour. Alas! sir, is it England of which we are speaking—the land of the lovely and the brave—the seat of the sciences and the arts—the school of morality and religion; or are these attributes of excellence ascribed to us in mockery, in order to heighten our sense of sorrow and of shame?”

The foregoing statistics were taken in the year 1834. The following, of a similar character, were compiled in Edinburgh in the past

year, and they equally claim the attention of the political economist.

A careful examination of the numbers who entered the public houses and taverns in that city, on Sunday the 6th of March, 1854, gives the following results:—

22,202 Men.

11,931 Women.

4,631 Children under fourteen years of age.

3,032 do. do. eight „

41,796 into Public Houses.

6,609 into Taverns.

Total, 48,405 being nearly one-third of the entire population of the city.

Furthermore, and in order to give you an account of all the statistics obtained up to the present time in relation to this part of our question, I subjoin a statement of the numbers who entered the public houses in Manchester recently on a given Sunday. It is taken from the *Manchester Examiner* of 26th July, 1854,

and was submitted to a public meeting convened specially, and before which the details were laid :—

120,122 Men.

71,111 Women.

23,585 Children.

Total. . . 214,818.

The committee, who carefully collected these facts, accompany their statement with a report which gives painful evidence of the degradation and immorality of that large portion of the population of this great city who thus spend their Sabbath day. I make a few extracts. Speaking of the several districts, they say :—

“In fact this district can only be described as a very hell upon earth.”

“With the exception of the warehouse and shoe proportion, this district is as bad as the last.”

“A fearful state of demoralization exists about this house.”

“One little fellow, covered with rags and filth, got a pint of whiskey, and went into a filthy cellar, not fit for a pigsty, where several persons were drinking.”

Man-fighting, dog-fighting, gambling, and other similar wretched modes of spending idle time, characterise this entire population; so that the Rev. Canon Stowell, who moved the first resolution at the meeting, said:—

“That dark and damnable traffic turned the day of God almost into a day of Satan, and made it questionable whether, for the mass of the people, it would not be better to have no Sunday at all.”

Gentlemen, I have, I hope, now given you some faint idea of the length, breadth, and depth of the evils I have endeavoured, as forcibly as I might, to bring under your notice, and the greater part of which I submitted to the select Committee of the House of Commons.

They certainly present a dark and gloomy picture to the imagination; but it is not by shutting out the light that we can hope to free our country from the stigma which rests upon it because of our love of strong drink; owing to which the proper distribution and applica-

tion of the wealth of the people is prevented, and great misery is necessarily the result.*

* Mr. Herepath, the distinguished chemist, says that out of nineteen specimens of ale he had examined, seven were adulterated with *coccus indicus*.

The Report of the Parliamentary Committee on public-houses states, that the adulteration of beer and ale is enormous, probably one-fourth of the entire consumption; and that salt, vitriol, and *coccus indicus* are used for this purpose.

1. The first part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.



